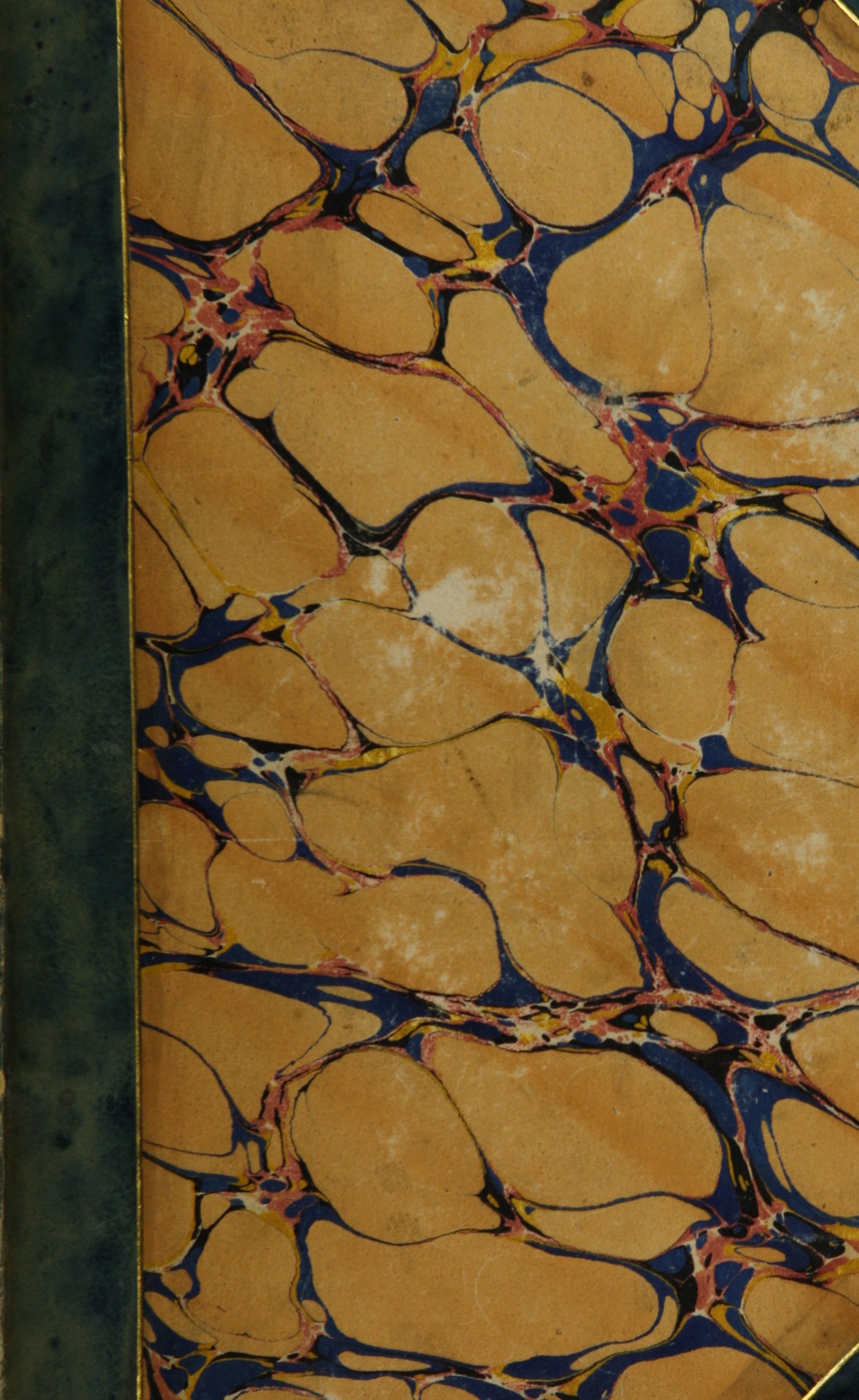
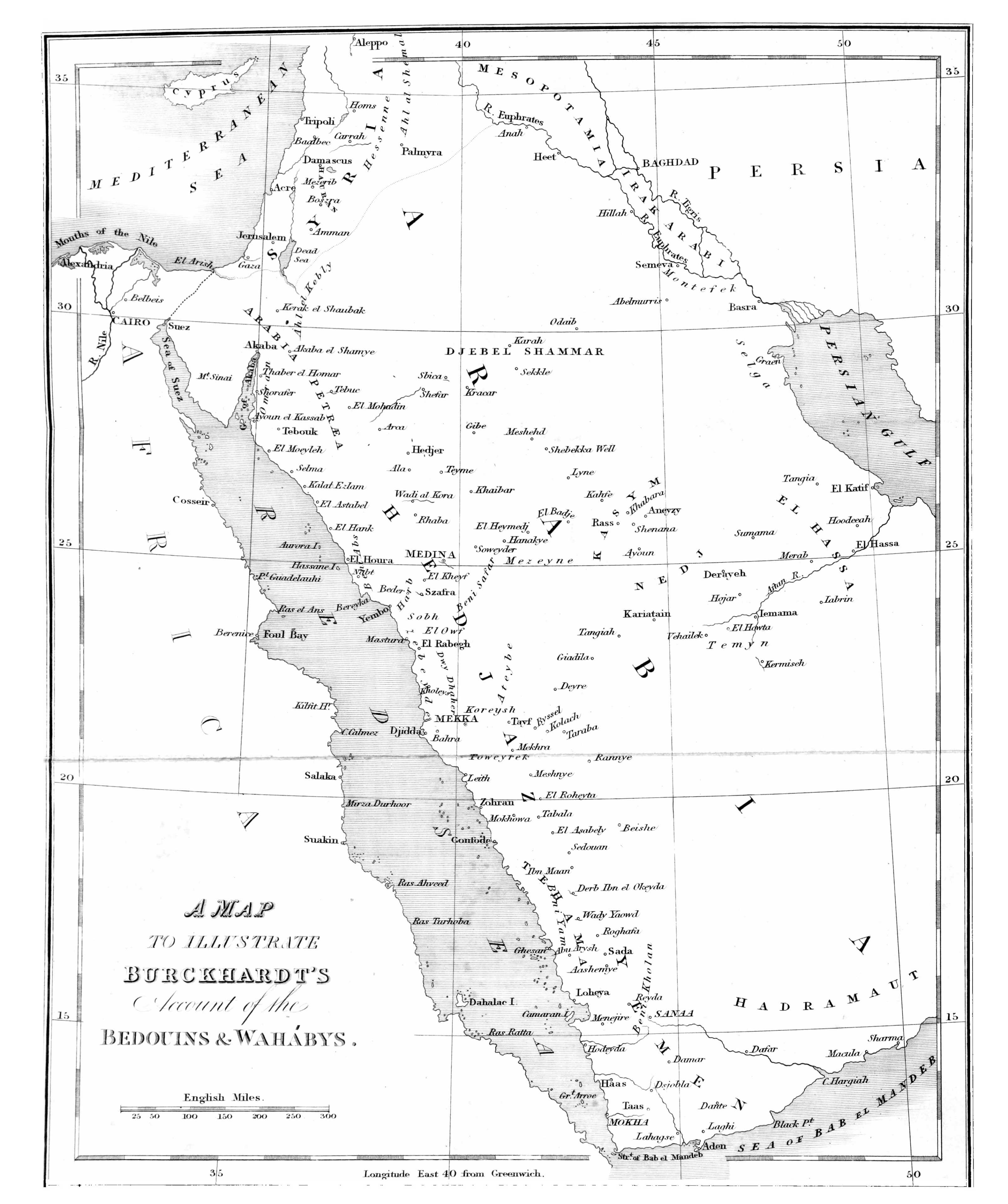



A MAP
TO ILLUSTRATE
BURCKHARDT'S
Account of the
BEDOUINS & WAHÁBYS.
English Miles.
25 50 100 150 200 250 300
Longitude East 40 from Greenwich.
35
40
45
50
30
25
20
15
MEDITERRANEAN SEA
Cyprus
Mouths of the Nile
Alexandria
Belbeis
CAIRO
R. Nile
El Arish
Gaza
Jerusalem
Dead Sea
Acre
Tripoli
Baalbec
Homs
Carrah
Damascus
Mezerib
Bosra
Amman
Palmyra
Aleppo
Ahl al Shemal
Hessenne
SYRIA
Kerak el Shaubak
Ahl el Kebly
Suez
Sea of Suez
Gulf of Akaba
Akaba
Akaba el Shamye
Mt. Sinai
ARABIA PETRÆA
Thaber el Homar
Shorafer
Tebuc
Ayoun el Kassab
Tebouk
El Mohadin
Arca
El Moeyleh
Selma
Kalat Ezlam
El Astabel
El Hank
Cosseir
Aurora I.
Hassane I.
Pt. Guadelauhi
El Houra
Nabt
MEDINA
Beder
Szafra
El Kheyf
Beni Safar
Harb
Ras el Ans
Bereyka
Yembo
Berenice
Foul Bay
Mastura
El Rabegh
Sobh
El Owf
Kholeys
Dwy Dgher
Kilfit Ht.
C. Calmez
Djidda
MEKKA
Bahra
Koreysh
Ateybe
Tayf
Byssel
Kolach
Taraba
Mekhra
Toweyrek
Rannye
Leith
Meshnye
Salaka
Mirza Durhoor
Zohran
El Roheyta
Mokhowa
Tabala
El Asabely
Beishe
Suakin
Gonfode
Sedouan
Ibn Maan
Derb Ibn el Okeyda
Ras Ahveed
Ras Turhoba
Wady Yaowd
Roghafa
Beni Yam
TEHAMA
Ghesan
Abu Arysh
Sada
Aashemye
Beni Kholan
Dahalac I.
Loheya
Reyda
SANAA
Camaran I.
Menejire
Ras Ratta
Hodeyda
Damar
Haas
Djobla
Gr.t Arroe
Taas
Dante
MOKHA
Laghi
Lahagse
Aden
Str.t of Bab el Mandeb
SEA OF BAB EL MANDEB
Black Pt.
C. Hargiah
Macula
Sharma
Dafar
HADRAMAUT
YEMEN
MESOPOTAMIA
R. Euphrates
Anah
Heet
BAGHDAD
R. Tigris
IRAK ARABI
Hillah
Semeva
Montefek
Abelmurris
Basra
PERSIA
PERSIAN GULF
Selga
Graen
Odaib
Karah
DJEBEL SHAMMAR
Sekkle
Sbica
Shefar
Kracar
Gibe
Meshehd
Shebekka Well
Hedjer
Ala
Teyme
Wadi al Kora
Khaibar
Lyne
Rhaba
El Heymedj
Hanakye
Soweyder
Mezeyne
El Badje
Kahfe
Khabara
Aneyzy
Rass
Shenana
KASYM
Ayoun
NEDJ
Derayeh
Hojar
Kariatain
Tangiah
Vehailek
Giadila
Deyre
Tangia
El Katif
EL HASSA
Hoodeeah
Sumama
El Hassa
Merab
Aftan R.
Labrin
Iemama
El Howta
Temyn
Kermiseh
AFRICA
ARABIA
HEDJAZ
RED SEA

NOTES

ON THE

BEDOUINS AND WAHÁBYS,

COLLECTED

DURING HIS TRAVELS IN THE EAST,

BY THE LATE

JOHN LEWIS BURCKHARDT.

PUBLISHED BY AUTHORITY OF
THE ASSOCIATION FOR PROMOTING THE DISCOVERY OF
THE INTERIOR OF AFRICA.

IN TWO VOLUMES.

VOL. I.

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1831.

PRINTED BY A. J. VALPY, RED LION COURT, FLEET STREET.

PREFACE.

To the volumes already published at different times, comprising the accounts of Burckhardt's Researches in Nubia, Syria, and Arabia, these now succeed, which will be found to contain, as was originally promised by Colonel Leake (the editor of the Nubian and Syrian Travels), "very copious remarks on the Arabs of the Desert, and particularly the Wahábys."*

These volumes are here divided, after the author's own arrangement, into two parts, serving on many occasions for mutual illustration; yet each, in itself, form-

* Burckhardt's "Travels in Syria and the Holy Land." Pref. p. ii. 4to. Edition, 1822.

ing a distinct and independent work; one part being merely descriptive, the other historical.

In the former we find not only an enumeration of the Bedouin tribes, and a statement of their various local establishments, numbers, and military force; but an account of their extraordinary customs, manners, and institutions; of their arts and sciences, dress, arms, and many other particulars relative to that interesting race of Arabs.

In the second portion of this work, Burckhardt has compiled from such original information, both written and oral, as seemed on minute inquiry, most authentic, a history of those Mohammedan sectaries and fierce enthusiasts, the Wahábys; tracing them from their earliest appearance as reformers, in the last century, through all their wars with other Arabs and with the Turks, down to 1816, that year in which he returned from Arabia, the scene of action, to Egypt; where, not long after, a premature death

terminated his literary career, and prevented the accomplishment of many important designs: his favourite object being to explore the interior and least-known regions of Africa.

In preparing these volumes for publication, the editor must here declare, (as in his preface to Burckhardt's Arabia) that he has invariably adopted the plan of his ingenious friend, that accomplished scholar and antiquary, who superintended during their progress through the press, our lamented traveller's accounts of his Nubian and Syrian journies, in expressing with scrupulous fidelity the author's sentiments on all occasions, and in retaining, without any regard to mere elegance of style or selection of terms, his original language, wherever an alteration was not absolutely necessary to reconcile with our system of phraseology and grammatical construction, certain foreign idioms which had crept into his English writings.

The two works now offered, will suffi-

ciently recommend themselves to readers of different tastes, by numerous anecdotes, curious and characteristic; but all must feel an interest in the account of those Arabs, respecting whom an eminent historian's words may here be quoted: "As the naked wilderness could not maintain a people of hunters, they rose at once to the more secure and plentiful condition of the pastoral life—the same life uniformly pursued by the roving tribes of the Desert; and in the portrait of the modern Bedoweens we may trace the features of their ancestors, who in the age of Moses or Mahomet dwelt under similar tents, and conducted their horses and camels and sheep to the same springs and the same pastures." (Gibbon's Roman Empire, chap. L.)

WILLIAM OUSELEY.

London, March 19th, 1830.

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ACCOUNT OF THE BEDOUIN TRIBES.

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88 after " warlike evolutions," insert يلعبو الطراد الخيل

VOL. II.

Page	14	for *Mowalle*	read	*Mowaze*, موازه
	15	*Azayre*		*Azayze*, عزايزه
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ACCOUNT

OF

THE BEDOUIN TRIBES.

ACCOUNT

OF

THE BEDOUINS.

CLASSIFICATION OF BEDOUIN TRIBES THAT INHABIT THE SYRIAN DESERT.

THOSE tribes may be classed under two different heads: some who in spring and summer approach the cultivated parts of Syria, and quit them towards winter; and others who remain the whole year in the vicinity of the cultivated tracts. The first are the tribe of *Aeneze;* the latter are numerous tribes comprehended under the appellations of *Ahl el Shemál* and *Arab el Kebly*.

The *Aenezes* are the most powerful Arab

nation in the vicinity of Syria, and, if we add to them their brethren in Nedjd, may be reckoned one of the most considerable bodies of Bedouins in the Arabian deserts. The Aenezes who live in the northern part of Arabia, generally take up their winter quarters in the *Hammad* desert, or the plain between the *Hauran* and *Heet*, a position on the Euphrates. The Hammad is without any springs; but in winter time the water collects there in deep grounds, and the shrubs and plants of the desert afford pasture to the Arab's cattle. The Aenezes have likewise been known to pass the Euphrates and encamp in Irak Arabi, and near Baghdad. In spring they approach the frontiers of Syria, and form a line of encampment extending from near Aleppo to eight days' journey to the south of Damascus. Their principal residence, however, during that time is the Hauran and its neighbourhood, where they encamp near and among the villages; while in the more northern country, towards Homs and Hamah, they mostly keep at a certain distance from the inhabited grounds. In these parts they spend the whole summer

seeking pasture and water, purchase in autumn their winter provision of wheat and barley, and return after the first rains into the interior of the desert.

Their great strength has enabled them to levy a yearly tribute on most of the villages near the eastern limits of Syria. It is above fifteen years since all the Aenezes have been converted to the Wahaby faith. The profits which they derived from the pilgrim caravans to Mekka, have until now kept them on good terms with the Turkish governors, and even induced them to withhold the customary tribute paid to the Wahaby chief. But it is to be presumed, that if the Hadj do not soon regain its ancient splendour, they will again become tributary to the Wahaby, and in company with him, hereafter, lay waste the open country of Syria. The northern Aenezes, of whom alone I speak here, are divided into four principal bodies: *Would Aly*, *el Hessenne*, *el Raualla*, and *el Besher*.

I. *Would Aly*. These generally have their winter quarters on the Hadj road as far as Kalaat Zerka. Their sheikh is named *el*

Teyar: he occupies the first rank among their chiefs, and is therefore styled *Abou el Aeneze*, or "Father of the Aenezes." The *Would Aly* are subdivided into five tribes.

1. *El Meshadeká*, comprising the *Arab el Teyár*, the great sheikh's own tribe, *el Merreykhat*, *el Lahhawein*.

2. *El Meshattá*, whose sheikh, *Dhouhy Ibn Esmeyr*, is at this moment the most powerful of the Aeneze chiefs, although inferior to the *Teyár* in rank. He derives his influence from an intimate connexion with the Pasha of Damascus, to whom he was in the habit of furnishing every year a vast number of camels for the pilgrim caravan. He seldom encamps, even in winter time, farther than eight or ten days' journey from Damascus. In his tent Yusuf Páshá took refuge after his flight from Damascus in 1810.

The larger tribes of the *Meshattá* are—*el Auadh*, wholly composed of the large family and relations of the Esmeyrs; *el Teyour*, *el Ateyfat*, *el Mekeybel.*

3. *El Hammamede*,—principally on the Mekka road, as far as *Maan*. They have two

chiefs, originally of the same family, *Salem el Edda* and *Embarek el Edda.*

4. *El Djedaleme*, comprising two principal tribes, *el Kereynat* and *el Tourshat*, all at present following the fortunes of Ibn Esmeyr.

5. *El Tolouhh.* All the chief tribes of Would Aly are entitled to the *szourra* or tribute from the hadjis or pilgrims on their passage through the desert; the amount is noted in the account-books of the Pasha of Damascus, or the *Emír el Hadj*, and in those of the *Kheznedar* (or treasurer) at Constantinople: but the szourra increases on every passage as the Pasha pleases to tax the different skeikhs; a privilege he freely indulges for his own profit, bargaining with the Arabs for horses, camels, and sheep. The Toulouhh are the only tribe that receive their *szourra* at once from Constantinople.

II. *El Hessenne*—not so numerous as the other three great tribes of the Aeneze; they consist of two considerable tribes.

1. *El Hessenne*, properly so called: their sheikh, *Mehanna*, usually encamps in the desert eastward of the route from Damascus

to Homs. The Hessenne are proverbial for bravery, generosity, and hospitality. Their tribes are, *el Shemsy*, the noblest of the Hessenne, (a Shemsy Arab is said to possess all the virtues of a Nomade,) *el Keddaba*, *el Aueymer*, *el Refáshe*, *el Meheynat*, *el Hedjadj*, *el Sheraabe.*

2. *El Messaliekh*, who follow the banners of Mehanna, and are generally regarded as mercenaries, and who, though superior in numbers to the Hessenne, join them in all their expeditions only to partake of the chief's liberality. Their tribes are, *el Lehhetemy*, *Beni Reshoud*, called also *Beni Taleyhan*, *el Belsán*, and *el Semmelek.*

The *el Hessenne* are said to have once formed but a single tribe; they then divided under two brothers. Both the Hessenne and the Messaliekh take a tribute from the Basra and Baghdad caravan, which passes the desert on its way to Aleppo or Damascus; it amounts to about three shillings per camel load: they likewise take tribute from the villages on that road.

III. *El Raualla*—also called *el Djelaes*—a powerful tribe possessing more horses than

any other of the Aeneze. In 1809 they defeated a body of six thousand men sent against them by the Pasha of Baghdad. They generally occupy the desert from Djebel Shammar towards the Djof, and thence towards the southern vicinity of the Hauran; but they frequently encamp between the Tigris and Euphrates. Like the other Aenezes, they had for many years refused the customary tribute to the Wahaby chief whose religion they had embraced: their courageous opposition to the Pasha of Baghdad caused a reconciliation between them and Ibn Saoud. In July 1810 they accompanied the Wahabys into the Hauran, and led Ibn Saoud to the most wealthy villages. The Raualla every spring pay a visit to the tribe of Ibn Esmeyr, to obtain, through his interference, permission from the Pasha that they may purchase in his territory wheat and barley. The Djelaes are not entitled either to the szourra from the Hadj, or to any tribute from the Baghdad and Basra caravans. Their principal tribes are, *el Souáleme*, *el Abdelle*, *Ferdja*, *el Belaaysh*, *el Be-*

dour, Ibn Auydje, el Zerák, Sahhan, Hedjlis, Deraye.

IV. *El Besher,* the most numerous of the Aeneze tribes. Their great chief is *Ibn Haddál,* who encamps with his tribe in the Nedjd, where most of the Besher tribe have taken up their abode. Ibn Haddál is at the same time one of the principal men at the court of Derayeh, if so may be styled the seat of Ibn Saoud. The Besher about fifty years ago began to claim passage-money from the Baghdad and Basra caravans; the Hessenne had received such toll from time immemorial. The Besher are divided into the following powerful tribes—*el Fedhaan, Ibn Imhyd, Ibn Ghebein,* (who conducted me to Palmyra in 1810,) *Ibn Kay Shysh, Ibn Ghedhzour, el Zebaa.* In my way from Hamah to Tedmor, I found all the watering-places occupied by Arabs of this tribe: the greater part of them are in Nedjd; *el Mauaydje, el Metarcfe,* whose brethren are likewise in Nedjd; *el Seleymát, el Hossenny,* (not to be mistaken for the Hessenne,) *el Medheyán.* Thus far extends my knowledge of the greater *Aeneze*

tribes. To detail all their minor branches or *towayefs*, would be to give an index of all their families, every large family with its relations constituting a small tribe in itself. It is difficult to ascertain the numbers of each tribe, from a prejudice which forbids them to count the horsemen; as they believe, like the eastern merchants, that whoever knows the exact amount of his wealth may soon expect to lose part of it. From some Damascus pedlars, who had passed their whole lives among the Bedouins, I learned particulars which induce me to state the force of the Aeneze tribes above mentioned, (their brethren in Nedjd not included,) at about ten thousand horsemen, and perhaps ninety or one hundred thousand camel-riders; a number rather over than under rated. The whole northern Aeneze nation may be estimated at from three hundred to three hundred and fifty thousand souls, spread over a country of at least forty thousand square miles.

Ahl el Shemál.

The Arabs so called, or the "Northern Nations," are those tribes who encamp during the whole year among the villages of Eastern Syria, partly in the once cultivated desert from Hauran towards Palmyra northward as far as Sokhne, a village five days from Aleppo on the Baghdad road. They inhabit the *Ardh el Shemál* or northern tract, while the Kebly and Nedjd Arabs generally reside in the more southern plains of Arabia. They never venture to the great Eastern desert. In proportion to their tents they have more horses, but fewer camels, than the Aenezes. Beginning from the north we may reckon,

1. The tribe of *el Maualy*, near Aleppo and Hamah: their emir or sheikh receives an annual sum from the governor of Aleppo, for which he protects the villages of the Pashalik against the other Arab tribes. They have about four hundred horsemen; they are reckoned treacherous and faithless. The father of their present chief, Mohammed el

Khorfan, (whom Volney represents as a chieftain of thirty thousand horsemen, a number exceeding the amount of Arab cavalry between Syria and Baghdad,) treacherously murdered in his own tents, at a convivial feast, above two hundred Aeneze guests, that he might get possession of their mares. Of Maualy extraction, but now independent of them, are *el Turky*, *el Djemdjeme*, *el Akeydât*. The smaller tribes of *el Hadheyfa* and *el Medaheish* generally follow the Maualys, though not descended from them. Part of the *Akeydât* have become peasants, and cultivate the land about *Deir*, the ancient Thapsacus, on the Euphrates; others of the same tribe encamp near Baalbec; and a third portion in the Djebel Heish, south-west of Damascus.

2. *El Hadedyein*, often at war with the Maualys, near whom they reside: in horsemen they equal that tribe, and are mostly armed with muskets: they breed great numbers of asses. Their women are celebrated for the fairness of their skin. In skirmishes between them and the Maualys, the van-

quished party often seeks refuge among the garden walls of Aleppo. *El Seken*, a tribe of about six hundred tents, who cultivate part of the Djebel Hass, east and south-eastward of Aleppo. *El Berak* and *el Medjel* are of a Kourdy or Turkman origin; they rove about between Aintab and the Euphrates.

3. *El Turkman.* Several nomade tribes of Turkman origin wander about Hamah and Homs.

4. *El Arab Tahht Hammel Hamah*, or the Arabs who pay tribute to the Mutsellim of Hamah, an officer under the Pasha of Damascus: the tribute consists in sheep and butter, and some camels which they are obliged to furnish at a low price for the transport of the Hadj. These Arab tribes are *Beni Khâled*,—a branch of these reside in the neighbourhood of Basra,—*Beshakyn, Tokán, Abou Shaebán, Hauaeiroun, el Abou Azy, Beni Az, el Retoub, el Shekara, Ghanamat el Tel, el Kharashyein, el Rezeik, el Hadadeyn, el Turky, el Djemadjeme*, (see above,) part of the three last-mentioned

tribes. The Beni Khaled have between two and three hundred tents, the others only from fifty to one hundred tents each.

5. The Arabs in the district of Baalbec, on the plain, about twenty hours northward towards Homs: they pay tribute of fifteen or twenty pounds of butter per tent, to the Emir of Baalbec, for their summer pasture in his territory. They are—*el Turkmán Soueydieh*, who encamp likewise on the *Djourd el Sherky* or Anti-Libanon, belonging to the territory of Baalbec, a mountain reputed excellent for pasture. A few tents of *el Keydát*, *el Abeid*, chiefly near Harmel, between el Kaa and Homs: they date their origin from a black slave of the Harfoush, (the reigning Metaualy family of Baalbec,) who was emancipated and adopted the nomadic life; they have above eighty tents. *El Harb*, of the *Naym* (see below).

6. The Arabs in the fertile valley of Bekaa or Cœle Syria, where they pasture their cattle in summer only, paying tribute to the Emir Besheir, the chief of the Druses. Part of the *Faddhel* (see below), whose principal seat is in the Kanneitera, and *Djebel Heis*.

Part of the *Naym*, in the same place as the former. *El Nemeyrât*, whose winter-quarters are in the district of *Szafad; el Zereykát.* To these may be added the Arabs *el Háib*, a small tribe who in winter pasture their cattle near the sea-shore between Jebail and Tartous. Some families of the Háib remain up in the mountains even during the winter months; their tents being pitched near the villages of Akoura or Temerin. In summer time the Háib ascend Mount Libanus, where I found them encamped, with their cattle in September 1810, on the Ardh Lahlouh between Besherray and Akoura, near the highest summits of the mountain: besides camels, sheep, and goats, they breed cows, pay tribute to Tripoly, and are reputed to be great thieves.

7. *El Szoleyb*, a tribe of Ahl el Shemál, living dispersed among all the neighbouring tribes of Aeneze, as well as of the Arabs el Shemál, and on friendly terms with all, because they are poor: they possess neither horses, camels, sheep, nor scarcely tents. For separate families they construct miserable huts. Sometimes twenty or thirty families

together shelter themselves from inclement weather in one large wretched tent. Their only property consists of a few asses, some cooking utensils, and a gun ; their only means of subsistence, hunting and shooting. Men, women, and children are clothed in gazelle skins, of which they likewise make the bags necessary for carrying their furniture. They go about as beggars among the Arabs, and, with whatever alms they get, purchase powder and shot. The dried flesh of the gazelle is their food during the whole year.

8. *Ahl el Djebel*—the "Tribes of the Mountain."—So are called those Arabs who inhabit the mountains from Homs towards Tedmor, or Palmyra. There are two principal chains, *Djebel Abiadh*, and *Djebel Rouak ;* both meet at Tedmor. These Arabs receive tribute from the villages of Ardh al Shemâl, but on the other hand pay an annual tribute to the Aeneze tribe of El Hessenne. Their chief tribes are the *Amour ;* forty or fifty of their tents are generally pitched among the huts of the peasants of Tedmor ; and they have an excellent breed of horses.

Proceeding southwards, we find many Arab tribes dwelling in the territory of Damascus, principally about the country of Hauran. These tribes may be reckoned amongst the Ahl el Shemâl; at least, the Aenezes include them within the number of the latter; but the Syrians regard them as occupying an intermediate station, between the Arabs El Shemâl, and the Arabs El Kebly. Beginning with those Arab tribes who are tributary to the Pasha of Damascus, we may class them under four heads:—

1. *Arabs of the Hauran.*—*El Feheily*—about two hundred horsemen. The Pasha of Damascus invests their sheikh annually with a pelisse, and employs him to collect the tribute from all the Arabs of Djebel Hauran, and the district called Ledja. In return the Pasha expects a present of fifteen or twenty purses. The Feheilys receive an annual tribute from all the Hauran villages. They sometimes withhold the present from the Pasha, and are frequently at war with the governor of Hauran.

El Serdye—divided into two tribes, Arab *el Dháher*, and Arab *el Wáked*, each having

two sheikhs. The Serdye have about one hundred and fifty horsemen, and an excellent breed of mares. The Pasha of Damascus presents to one of their chiefs every year a suit of clothes and arms, and receives in return a mare. The chief so honoured is then styled *Sheikh el Hauran*, and assists the Pasha's troops against any hostile invaders on the Hauran territory; but like the Feheilys, they are frequently at war with the Pasha, and receive a tribute from all the Hauran villages, sometimes twice as much as that taken by the Feheilys.

Ahl Djebel Hauran—several tribes, who live in peace with all their neighbours, and never forget their allegiance to the Pasha of Damascus. They never quit the mountain, but change their abode in search of pasture: they are the shepherds to the Hauran peasants, whose flocks of sheep and goats they pasture among the rocks of the mountain. In spring they send the flocks back to their owners, who retain them for three months in the villages in order to milk them, and make butter, and sell the young ones at Damascus. For their trouble, these Arabs

receive one-fourth of the young breed, and the same portion of the butter. They carry charcoal to Damascus. Among them are *el Shenabele*, *el Hassan*, *el Haddye*, *el Sherfát*, *el Mezayd*, *Beni Adham*, *el Szammárát*, *el Kerád*, or the Kourds, who are an Arab tribe of Kourd origin. They have forgotten their national language, and have become Arabs in every respect. *El Raufae*, *el Gheiáth*—these are comprehended among the Ahl Djebel Hauran, although they seldom encamp upon that mountain. Their usual abode is in the country of *el Szafa*, one day and a half distant from the Djebel Hauran; the difficult approach to which enables them to defy the Pasha of Damascus, or the united Arab tribes. Szafa is a rocky level territory with excellent pasture land; the Gheiáth have about eighty horses. These tribes possess from eighty to one hundred tents each. The Shenabele are the most numerous.

2. *Arab el Ledja*. These wander about in the rocky but level country called *Ledja* at the N.W. foot of Djebel Hauran, extending one day's journey in breadth, and from two to three in length, and full of recesses

equally difficult to be forced as those of Szafa. This circumstance often induces the Arabs to withhold their tribute from the Pasha, and causes a war, on which they sally forth and plunder the villages of Hauran; but, from the want of springs in their country, they are obliged to make peace towards the approach of summer. They pay, as tribute, (collected by the Feheilys) from ten to sixty piastres per tent, according to the wealth of the owners. Their chief tribes are —*el Szolout* and *el Medledj*, the two principal, having each about one hundred and fifty tents—*el Selmán*, *el Dhoueyhere*, *el Seyále*— their strength in horsemen amounting altogether to about sixty or eighty; but there is no tent without its firelock. These Arabs sell charcoal to the peasants of Hauran.

3. The Arabs of *Djolán*. This is a province extending from about eight hours' distance from Damascus, as far as three days' journey on a S.S.E. direction; its breadth is about ten hours. The Pasha of Damascus appoints an officer called *Hakim ed Djolán* to collect the *Miri* tax from the peasants, and the tribute from the Arabs. The tribes

encamping on the plain of Djolán are—*el Dyáb*, *el Naym*, *el Woussie*, and *el Menádhere*, who live on the banks of the *Wady Hamy Sakar*, a torrent coming from Hauran, and changing its name into *Shereat el Mandhour* on its approach to the Dead Sea. Some of these Arabs are stationary, but continue to live in tents. On the banks of the river they cultivate fruit gardens, the produce of which is purchased by pedlars, and sold throughout the Hauran. *Beni Keláb*, called also *el Kelabát*, or *el Makloub*, in the S. of Djolán.

4. The Arabs of *Kanneitera* or of *Djebel Heish*. Kanneitera is a small village with a khan, two days from Damascus, in a S.W. direction, in the midst of a mountain called *Heish el Kanneitera*, (meaning the "Forest of Kanneitera," or simply *Heish*, a mountain) which extends from the foot of Djebel el Sheikh, under various denominations, to the S.E. extremity of the Dead Sea, where it joins the mountains of Arabia Petræa. The Arabs inhabit the mountain to the distance of about four days S.W. of Damascus, and descend likewise on the mountain's western

side into the plains N.E. of the lake Samachonitis, called by them *el Houle*, where some of their tribes are always to be found. An officer of the Pasha, the Aga el Kanneitera, collects the annual tribute from the Arabs, generally paid in kind, and deposited in the castle of Mezerib. All these Arabs live in uninterrupted peace. Their tribes are—

El Faddhel, whose sheikh (Ibn Hassan) takes the title of Emír. They chiefly reside in the Heish. I have already mentioned them amongst the Bekaa and Djolán Arabs. They have from two hundred and fifty to three hundred tents. They furnish Damascus with milk, sheep, and charcoal from the oak-trees which abound in the Heish. Their minor tribes are *el Herouk* and *el Adjremye*.

El Naym, a very powerful tribe of Arabs. Like the Faddhel, who occupy the same tract with them, they supply to the city of Damascus milk, *leben* (a kind of sour milk), butter and cheese, and charcoal. They regularly pay their tribute to the Pasha. Some cultivate ground in different parts of the mountain, others are nomades. They have few horses, but great numbers of sheep,

which they sell at Damascus and in the mountain of the Druses and Libanus, during their summer residence in the Bekaa. The Naym have from four to five hundred tents; one of their minor tribes is called *el Harb.*

El Woussie. Some of these cultivate rice and dourra in the mountain, but live in tents and change their abode after every harvest. They have camels, sheep, and cows; and some, who live in Houle, breed buffaloes. They are divided into two tribes, *el Hamáse*, and *el Bakára.*

El Shouáya, el Dyáb, el Kebáere, el Djaatein, Beni Rabya, el Meham medát, el Turkmán, who have a settlement of about one hundred and sixty tents in the Heish. They continue to speak Turkish, and few even understand Arabic. Their two small tribes are *el Nahayát* and *el Souadye*, so named, because all their sheep are black.

Beni Az, el Laheib, el Semake—so named, because they seldom quit the shores of Lake Houle, where they exercise the profession of fishermen,—*El Berkeyát, el Atbe, el Waheib, el Zegherye, el Seyád, el Azzye, el Aby Heya, el Daheywát, el Arakye, el Sherázyl,*

el Shâm. Most of these tribes possess from forty to sixty tents each. The *Dyab*, *Arakye*, and *Beni Az*, have each about one hundred tents. They all live on good terms with each other, and are in constant intercourse with Damascus; like the Bekaas they are styled *Arab ettaw*, or "subjected Arabs." Before I proceed to mention these subjected Arabs, it will be necessary to notice three tribes of free Arabs who generally encamp southward of the province Djolân; they are the *Beni Szakhr*, *el Serhhân*, and *Beni Ayssa*.

The *Beni Szakhr* rove on the plain from the fourth to the eighth station of the Hadj, and thence westward towards the mountain of *Belkaa*, a continuation of Djebel Heish; they also encamp in the Hauran. They do not pay tribute to the Pasha, but are much dreaded by his troops, the *Szokhouri* (plural of *Szakhr*) being celebrated for their bravery: they plundered the pilgrim caravan in 1755. Their manly persons, broad features, and thick beards, are no proofs of Bedouin origin; yet they pride themselves on being the only de-

scendants of the *Beni Abs*, an ancient *Nedjd* tribe, famous in Bedouin history. They are almost constantly at war with the Aenezes, who approach their habitation in summer. The Arabic dialect of the Beni Szakhr has still more of a chanting expression than that of the Aenezes. Their force consists in about five hundred horsemen; they are divided into two tribes: 1. *El Tauwakka*, whose minor branches are *el Hakysh* and *el Bersán*, *Beni Zeyn* and *Beni Zeydán*. 2. *El Kaabene*, whose minor tribe is the *Beni Zeheyr*.

El Serhhán, or *el Serrahein* (both being plural). These generally encamp near the *Beni Szakhr*, with whom they live on good terms, and unite with them against the Aenezes. Two centuries ago, the Serhhân were masters of the whole Hauran; but the Serdye drove them into the Desert as far as Djof, where they remained almost starving with their cattle for twenty years: they then returned and joined Beni Szakhr. Their force consists in about three hundred and fifty horsemen. They are reproached for a merely outward observance of the fast Ramadhân.

Their women are celebrated for their fair complexions. The origin of this tribe is derived from Mesopotamia; they are divided into the tribes called *Ibn Ramle*, *Ibn Rafae*, *Ibn el Baly*, and the *Hebeyley*.

Beni Ayssa, equal in force to the Serhhân; like them, friends of the Szakhr and enemies of the Aenezes, they exact tribute from the Baghdad and Basra caravans.

Arabs of the Mountain Belkaa.

The Djebel Heish assumes the name of *Djebel Belkaa* at five days S.S.W. of Damascus, to the W. of Fedhein, a village on the Hadj road. Here these Arabs reside, extending their camps as far as Kerak el Shaubak, on the S.E. corner of the Dead Sea, and descending on the west side of the mountain into the plains near that lake. They comprise above forty small tribes, amounting in all to between three and four thousand tents. Their common origin is from the tribe *Heteym*. Their great sheikh pays an annual tribute of two thousand sheep to the

Pasha of Damascus; his allegiance however is very precarious: they take cattle for sale to Jerusalem; many have become cultivators, but continue to live in tents. Their principal tribes are *Beni Hassan* and *Ibn al Ghanam*, (the two most numerous,) *el Hatabye*, *el Abád*, *el Adjreme*, *el Bedeyát*, *el Djehawashe*, *el Auawathem*, *el Sheyrat*, *el Zefeyfa*, *el Resheyde*, *el Dadje*, *el Billy*, *el Khanatele*, and *el Meshalekha*.

Diverging from Belkaa towards the west, we find in the plains about the Dead Sea and the lake of Tabareya, many considerable tribes comprehended under the name of Arabs of the *Ghour* (all marshy ground being called *Ghour*). These are divided, according to their places of abode, into four classes.

The Ghour Arabs of *Tabareya*: of these are *el Sekhour*, (not to be confounded with Beni *Szakhr*, who in the plural are called *el Szekhour*,) *el Faut*, *el Bashatoue*.

The Ghour Arabs of *Beisán*, who have *el Ghezawaye*, *el Bauwatein*, and *Beni Fád*.

The Ghour Arabs of Jerusalem, (or *el Kodes*,) meaning those who live between the Dead Sea and Jerusalem. Their chief

tribe is the *Mesoudy*, whose sheikh is styled *Emír el Kodes:* they levy considerable tribute for the Christian pilgrims going to Jericho and the Dead Sea.

The Ghour Arabs of *Rieha:* their tribes are *el Djermye*, and *el Tamere.* Many of the Ghour Arabs cultivate ground, and breed buffaloes, sell all their cattle at the Jerusalem market, and pay tribute to the Mutsellim of that place.

Returning from the west towards the southern parts of the Dead Sea, we find an Arab tribe encamped near Hebron (or, as the natives call it, *el Khalíl*). This tribe is named *el Djehalein:* they cultivate land, but reside in tents; have few horses, but many firelocks.

Ahl el Kebly.

The following tribes are called *Ahl el Kebly*, or southern nations, in opposition to the northern, or *Ahl el Shemál.* To the south of the Belkaa tribes live the Arabs *el Kerak*, so named from the village of *Ke-*

rak el Shaubak, near which they reside. This village has a castle on a mountain over the Dead Sea, at its S.E. corner, the ancient Nebo. (See the Book of Deuteronomy, ch. xxxiv. vs. 1.) The inhabitants of Kerak themselves, about six hundred Christians and as many Turks, are a kind of nomades, leaving their houses in summer, and wandering about with their families and cattle in search of pasture and watering-places. The Turks of Kerak are Wahabys; the Christians pay a yearly tribute to the Wahaby government. The Arab tribes of Kerak are *el Ammer*—they can muster about three hundred horsemen,and claim a *szourra* from the Hadj pilgrims; they frequently intermarry with the people of Kerak—*el Szoleyt* —about eighty horsemen and two hundred firelocks; they have but few camels—*Beni Hammeyde*, who cultivate the Desert in many places.

To the S. of Kerak, the mountain once more changes its name and is called *Djebel Sherá*, the side branches of which extend towards Gaza. The mountain is peopled by the Arabs *el Hedjadje*, who are about four hundred horsemen strong. The pea-

sants also cultivate grounds in the valley of the *Wady el Hassa*, a torrent that runs into the Dead Sea; and they pay as tribute to these Arabs half the produce of their fields. *Beni Naym* in the *Maan* district, the ninth station on the pilgrim road to Mekka.

El Haueytat, in the district of *Akabe el Shamye*, or Syrian Akabe, which is the tenth pilgrim station from Damascus, situated at one day and a half's journey from *Akabe el Masry*, or the Egyptian Akabe, on the eastern branch of the Red Sea. They are about three hundred horsemen, but can furnish a large body of armed camel-drivers. They keep up a constant intercourse with Cairo. A caravan of more than four thousand camels every year sets out from these Arabs for Cairo, where they purchase wheat, barley, and articles of dress: this caravan is called *Kheleit*. In seasons of drought the Haueytat approach Gaza or Hebron. Of ten or twelve tribes, the principal are, *el Omrán*, *el Djásy*, *el Mesk*, and *el Resay*.

El Sherárát, in the sandy plain S. of the Akabe el Shamye and eastward of the Hadj

route. Their numbers are considerable, and all are Wahabys. They have few horses, but innumerable camels; and most of them carry firelocks: they live on good terms with their neighbours; parties of them go every year into the Hauran and towards Gaza to sell camels and purchase wheat. They pay tribute to all the Aeneze tribes and several of the Kebly and Shemâl Arabs. The Beni Szakhr take from the owner of each tent that passes, three piastres; el Teyar take one dollar. Among their numerous tribes are *el Kheyál*, *el Lehawy*, and *Beni Haueyny*.

South of the Sherárát on the E. of the Hadj road, as far as the vicinity of Mekka, the whole country is inhabited by Aenezes.

In the midst of the eastern Desert, at twenty-five days from Damascus in the direction of Derayeh, the chief seat of the Wahabys, a chain of mountains running from W. to E. is called *Djebel Shammar*, where the powerful tribe Beni Shammar reside; these are mortal enemies of the Aenezes. Some of their tribe live in Irak Arabi, and are called there *el Djerba*, who, with the *Dhofyr*, are the most powerful tribes in the

neighbourhood of Baghdad, and make frequent plundering incursions into the Hauran. Of the Beni Shammar, some tribes are the following *el Temeyát*, *el Menyát*, *Ibn Ghàzy*, *Bayr*, and *el Fesyany*.

Here may be named the principal tribes of Arabs who inhabit the banks of the Euphrates from *el Biri* down to *Anah*. The country on the right bank of the river between these two places is called *el Zor*, and the following are the *el Zor* Arabs: *el Akeydát*, *Abou Shaebán*, *Beni Sayd*, *el Woulde*, (this is the largest tribe, and divided into *Arabel Fahhel*, and *Arab el Dendel*,) *el Sabkha*, *el Bakara*, *el Djebour*, and *el Deleyb*. Many of these Arabs cultivate land, but live in tents; they pay tribute to all the chief Aeneze tribes, and furnish Aleppo with milk, butter, and cheese.

SKETCHES.

The following sketches relate exclusively to the Aenezes; these are the only true Bedouin nation of Syria, while the other Arab tribes in the neighbourhood of this country have, more or less, degenerated in manners; several being reduced to subjection, while the free-born Aeneze is still governed by the same laws that spread over the Desert at the beginning of the Mohammedan era.

Mode of Encamping.

The Aenezes are nomades in the strictest acceptation of the word, for they continue during the whole year in almost constant motion. Their summer quarters are near the Syrian frontiers, and in winter they retire into the heart of the Desert, or towards the Euphrates. In summer they encamp close to rivulets and springs which abound near the Syrian Desert, but they seldom remain above three or four days in

the same spot: as soon as their cattle have consumed the herbage near a watering-place, the tribe removes in search of pasture, and the grass again springing up serves for a succeeding camp. The encampments vary in number of tents, from ten to eight hundred: when the tents are but few, they are pitched in a circle, and then called *dowár;* but more considerable numbers in a straight line, or a row of single tents, especially along a rivulet, sometimes three or four behind as many others. Such encampments are called *nezel.* In winter, when water and pasture never fail, the mode of encamping is different. The whole tribe then spreads itself over the plain in parties of three or four tents each, with an interval of half an hour's distance between each party: to encamp thus, is called *fereik.* In the *dowár,* as in the *nezel,* the sheikh's or chief's tent is always on the western side; for it is from the west, that the Syrian Arabs expect their enemies as well as their guests. To oppose the former, and to honour the latter, is the sheikh's principal business; and as it is usual for a guest to alight at the first

tent that presents itself in the camp, the sheikh's ought to be on the side from which most strangers arrive: it is even disgraceful that a wealthy man should pitch his tent on the eastern side.*

Every father of a family sticks his lance into the ground by the side of his tent, and in front ties his horse or mare (should he possess one); there also his camels repose at night. The sheep and goats remain day and night under a shepherd's care, who every evening drives them home.

When I was returning from Tedmor to-

* The great nations among the Arabs are styled *Kabeile,* as the *Kabeile Would Aly,* &c. The branches of the Kabeile are styled *Fende,* as *Fende el Mesálikh.* The smaller tribes collected from various others, and from foreigners, are called *Asheire,* as *Asheire el Naym.* The Aeneze would think themselves degraded if their tribe were called Asheire. By the word *Tayfe* is expressed all those families of a tribe who can trace their origin to one common ancestor: they sometimes comprehend many hundred tents, sometimes but two or three. All Arab tribes are styled *Beni,* but this term is often lost under a more recent appellation; that is, every tribe derives its origin from one great-grandfather: thus amongst the Aenezes the Mesálikh, el Hessenne, and Would Aly, are all three of *Beni Waheb,* although never so entitled.

wards Damascus, I met, on the same day, two strong encampments moving slowly over the sandy plain in search of water and pasture: their order of march was as follows. A party of five or six horsemen preceded the tribe about four miles, as a reconnoitring detachment (or *sulf*): the main body occupied a line of at least three miles in front. First came some armed horsemen and camel-riders, at a hundred or a hundred and fifty paces from each other, extending along the whole front; then followed the she-camels with their young ones, grazing in wide ranks during their march upon the wild herbage: behind walked the camels loaded with the tents and provisions; and the last were the women and children, mounted on camels having saddles made in the shape of a cradle, with curtains to screen them from the sun. The men indiscriminately rode along and amidst the whole body, but most of them in front of the line; some led horses by their halters: in depth their wandering bodies extended about two miles and a half. I had seen them encamped when

on my way to Tedmor, and then estimated one at about two hundred, and the other at two hundred and fifty tents; the latter had above three thousand camels. Of all the Arabs I did not see one on foot, except a few shepherds, who drove the sheep and goats, about a mile behind the main body.

On a march the loaded camels belonging to one tent are called collectively *medhhour* or *dhaan;* and plurally, (meaning the whole marching body,) *medhaher* or *dhaoun.*

The expression for "pitching the tent" is *benoua al beiout* (they have built the houses); for "breaking up the tents," *heddoua el beiout,* or *terhhoua el beiout:* "they have broken up and are gone," *heddoua wa meddoua.* A flying camp of armed Arabs upon an expedition, whether mounted on horses or camels, they call *ghazou.* "The ghazou has encamped," *nowwakh el ghazou;* "the ghazou has broken up," *towwahh el ghazou:* but these expressions are unknown to the inhabitants of Syria who have no connexion with Bedouins.

The Tent, and its different parts.

The tent is denominated *beit* or house, never *kheime*, which is the common Syrian term. The covering of a tent, *zhaher el beit*, consists of pieces of stuff made of black goat's-hair, about three quarters of a yard in breadth, its length being equal to that of the tent; according to the depth of the tent, ten or more of these pieces (called *shauke*) are stitched together: this goat's-hair covering keeps off the heaviest rain, as I know from experience. The tent-poles are called *amúd*, or columns. It is usual to have nine poles or posts, three in the middle and an equal number on each side of the tent: of the three middle poles, the first or nearest to those who enter the tent, is called *makdoum*, that in the middle *wáset*, and the hindmost *dáfae*. Of the three side posts in the men's apartments to the left (of those entering the tent), the first is called *yed* or "hand," as likewise the hindmost; the middle one *kásere*. That these poles may be more firm when stuck

into the covering of the tent, pieces of old *abbas* or woollen cloaks are stitched to the eight corners where the poles are to be fastened; these pieces are called *koum el beit.* The lower end of them is twisted about a short stick, to both extremities of which a leather string is tied called *kheroub;* each post has its *kheroub,* except the middle one (or *wáset*); and to these strings are fastened the ropes which secure the covering of the tent.



That the pieces of goat's-hair stuff of which the tent is composed may not be torn whenever the middle posts are forcibly drawn out, it is thought necessary to sew inside a narrow piece of the same stuff across the covering of the tent along the row of middle posts, which piece is called *matrek* or *sefife.* Its extremities are sewn to the *kheroub* of the *makdoum,* and the *dafae.* The back part of the tent is closed by the *rowák,* a

piece of goat's-hair stuff from three to four feet high, to which a portion of some old cloak or *abba* is stitched (called *sefâle*), and hangs down to the ground. The rowák and sefâle keep out the wind; the rowák is fastened to the tent-covering by the three hind posts, and in winter is carried likewise round the side posts; along the back of the tent-covering runs a string (*mereis*) with many iron hooks (*khelle*), all or any of which may be fixed in the rowák, or taken out at pleasure, to admit or exclude air at the back of the tent. The ropes which are fastened to the eight kheroub are called *tenb* or *atenáb el beit*: the short sticks, to which the other ends of these ropes are fastened, are driven into the ground at three or four paces distant from the tent; these sticks or pins are called *wed* or *aoutád*: the middle post is bifurcated at the top, which fits into a short round stick (*kabs*), about which the *shaukes* are sewn and the *sefife* is drawn.

The tent is divided into two parts; the men's apartment (*mekaad rabiaa*), and the women's (*meharrem*); the men's on the left

of one entering the tent, the women's on the right: yet among the Arabs of Djebel Hauran I have seen the men's on the right, and the women's on the left. These apartments are separated by a white woollen carpet of Damascus manufacture, called *kâteaa*, or *sâhhe:* this partition is drawn across the tent, and fastened to the three middle posts. If the woollen stuff be interwoven with patterns of flowers, it is called *markoum.* In the men's apartment, the ground is generally covered with a good Persian or Baghdad carpet; the wheat-sacks and camel-bags piled up round the middle post; and this pyramid, which often reaches almost to the top, is called *redjoud.* The camels' pack-saddles, upon which the sheikhs or the guests recline, are placed near the redjoud, or farther back, near the rowâk: it is regarded as unpolite to place them near the kâsere, or side-post. The women's apartment is the receptacle for all the rubbish of the tent, the cooking utensils, the butter and water-skins, &c.: all these things are laid down near the pole called *hadhera,* where the slave sits and the dog

sleeps during the day. The corner end of the tent-covering always advances a little on that side over the *kheroub* of the hadhera, and hangs down floating in the wind; this corner is called *roffe.* Upon the ground under this, no man of good reputation would readily seat himself; and from the prejudice attending it is derived the expression متعدك الرقه "Your sitting-place is the roffe," denoting a mean despicable character. On the fore-post of the men's apartment hangs, likewise, a corner of the tent-covering, or roffe, which serves as a towel for wiping hands before or after dinner.

If the tent is to be broken up, (*remy el beit,*) the rowák is first taken off, then the partition, or káteaa, then the "hand," the makdoum, and the foot, after which the tent falls backwards behind the redjoud. Sometimes the redjoud is first taken off. The tent-poles are heaped together, and tied at both ends with two cords kept for that purpose, called *sheiaan*, and then hung on the side of a camel.

Such are the tents generally found among the *Ahl el Shemál;* whose chiefs, however,

have always three posts in the middle, instead of one. Most of the Aenezes, on the contrary, have two middle posts, or *wasat*, and their sheikh's from four to five. In the latter case, whenever there are more than one waset, the others are placed, not behind each other, but along the tent lengthways; and there is then a corresponding number of *dafae* and *makdoums*, while the side posts are always the same in number.

In summer, the three front posts are sometimes not employed, and the tent is supported only by the middle and hind poles, being wide open in front. The height of the makdoum and wasat is about seven feet; that of the other posts about five feet. The tent, if it have two wasat, is between twenty-five and thirty feet; its depth or breadth (if all the poles are up), at most ten feet. The Aeneze tents are always of black goat's-hair. Among the *Ledja* Arabs in Haurán I saw several tents covered with goat's-hair stuff striped white and black.

The richest Aeneze has never more than one tent, unless he should happen to have a wife whom he does not wish to repudiate, but

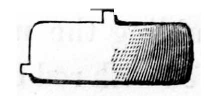
who cannot live on good terms with his other wife; he then pitches a smaller tent near his own. It may likewise occur, that if the Arab take his own married son's, or his deceased brother's family under his roof, he may find the tent too small for the whole number; he therefore pitches a side tent for them near his own.

Furniture of the Tent, and various Utensils.

The camel's pack-saddle (*hedádje*). The man's camel-saddle (*shedád*). The ladies' camel-saddle is of a different description; the *hesár* consists of a heap of carpets and abbas, rising about eighteen inches over the pack-saddle, so as to afford a commodious seat: this is used by the Ahl el Shemál. The Aeneze ladies ride in the *makszar*, a kind of cradle, which they cover with the *gharfe*, or red-tanned camel-skin: if the gharfe is of the smaller size, it is called *aybe*. The sheikh's ladies ride in the *ketteb*, a saddle much resembling the makszar in shape, but all over stuffed with red camel leather, and

covered with similar skins of a large size, floating in the wind. Various-coloured cloth cuttings are sometimes hung round the ketteb. The halter used in guiding the camel is called *resen*, the common name in Syria: the ladies ornament them with cloth cuttings and ostrich feathers; and they are then called *rás*. The stick with which a camel is driven by the rider, is called *aaszy*, or *matrek*, if straight; but *aadján*, or *meshaab*, if it ends in a hammer. The small bells of iron that hang round the neck of camels yielding milk are called *tabl;* the small bag, into which is put the hair or wool that may fall from the camel or sheep on the road, is called *lebeid*.

The Arabs keep water for their horses in large bags made of tanned camel-skin; these are sewn up on the four sides, so as to leave two openings, the principal one above, the other near one of the lower corners, which they open on a march to allay their thirst, while it hangs on a camel's side. The shape of this water-bag may be thus sketched:—



Two of such skin bags, called *ráwouye*, constitute a heavy load for a camel.

The goat-skins, in which the Arabs keep the camel's milk, are called *zeká*. A small goat-skin, used to hold camel's milk for the use of passing strangers, is called *sheráa*: and the same name is given to another skin, out of which the mares drink the camel's milk. Butter is made in a skin called *mamakhadh*, or *zeká*, and preserved in one called *mekrash*.

Wheat-sacks, if made of wool, are called *udel* (plural *udoul*); if made of goat-hair, *udel harres*.

The leather in which camels are watered is called *hawdh*. Sometimes the Arabs only place sand, or a couple of stones, under the leather, to give it a degree of concavity, so that it may hold the water; it is then called *fursh*. The leather bucket which brings up water from deep wells is called *dellou* (the common Syrian name). The two sticks which cross the bucket, and to which the rope is fastened, are called *arká el dellou*. To supply the place of a cord or rope in drawing up the bucket, the Arabs use strips

of camel leather twisted together; such a cord is named *mahhas.* A large copper pan used in cookery is called *keder*, a small pan *ghelie.* The mortar, wherein the women beat or pound wheat, is called *rahai;* and the same name denotes the hand-mill. The towel spread under the mortar, to save any flour that might fall, is called *tefál el rahai.* The wooden bowl into which the camels are milked, is named *kedehh;* the wooden water-cup *tás;* the wooden coffee-mortar *mehabedj;* the coffee-pot *dellet el kahwe.* The three stones on which the pan is placed over the fire are called *khefaiedh*, or *houády;* the horse's feeding-bag *alýke*, and in Syria, *makhlye.* The iron chain which fastens the horse's fore-feet one to the other is called *hedeid el fers.* The horses thus chained pasture all day about the camp. *Merebet el fers* is a long chain, with an iron ring at one end, through which at night the mare's foot is passed and locked up; the owner secures the other end of the chain to an iron spike, which he drives into the ground at the place in his tent where he proposes to sleep. It is therefore very difficult to steal the mare;

yet robbers have sometimes succeeded in filing through the chain, and carrying off the prize.

Bedouin Dress.

In summer the men wear a coarse cotton shirt, over which the wealthy put a *kombar*, or long gown, as it is worn in Turkish towns, of silk or cotton stuff. Most of them, however, do not wear the kombar, but simply wear over their shirt a woollen mantle. There are different sorts of mantles, one very thin, light, and white woollen, manufactured at Baghdad, and called *mesoumy*. A coarser and heavier kind, striped white and brown, (worn over the mesoumy,) is called *abba*. The Baghdad abbas are most esteemed: those made at *Hamah*, with short wide sleeves, are called *boush*. (In the northern parts of Syria, every kind of woollen mantle, whether white, black, or striped white and brown, or white and blue, are called *meshlakh*.) I have not seen any black abbas among the Aenezes, but frequently among the sheikhs of Ahl el Shemál, sometimes interwoven with

gold, and worth as much as ten pounds sterling. The Aenezes do not wear drawers; they walk and ride usually barefooted, even the richest of them, although they greatly esteem yellow boots and red shoes. All the Bedouins wear on the head, instead of the red Turkish cap, a turban, or square kerchief of cotton, or cotton and silk mixed; the turban is called *keffie:* this they fold about the head, so that one corner falls backwards, and two other corners hang over the fore part of the shoulders; with these two corners they cover their faces, to protect them from the sun's rays, or hot wind, or rain, or to conceal their features if they wish to be unknown. The keffie is yellow, or yellow mixed with green. Over the keffie, the Aenezes tie, instead of a turban, a cord round the head; this cord is of camel's hair, and called *akál.* Some tie a handkerchief about the head, and it is then called *shutfe.* A few rich sheikhs wear shawls on their heads, of Damascus or Baghdad manufacture, striped red and white; they sometimes also use red caps, or *tákie* (called in Syria *tarboush*), and under those they wear a smaller cap of camel's hair called

maaraka (in Syria *arkýe*, where it is generally made of fine cotton stuff.)

The Aenezes are distinguished at first sight from all the Syrian Bedouins, by the long tresses of their hair. They never shave their black hair, but cherish it from infancy, till they can twist it in tresses that hang over the cheeks down to the breast: these tresses are called *keroun*. Some few Aenezes wear girdles of leather, others tie a cord or a piece of rag over the shirt. Men and women wear from infancy a leather girdle around the naked waist; it consists of four or five thongs, twisted together into a cord as thick as one's finger. I heard that the women tie their thongs, separated from each other, round the waist.



Both men and women adorn the girdle with pieces of ribands, or amulets. The Aenezes call it *hhakou*; the Ahl el Shemál call it *bireim*. In summer the boys, until the age of seven or eight years, go stark naked; but I never saw any young girl in that state,

although it was mentioned, that in the interior of the Desert the girls, at that early age, were not more encumbered by clothing than their little brothers.

In winter the Bedouins wear over the shirt a pelisse made of several sheep-skins stitched together; many wear these skins even in summer, because experience has taught them, that the more warmly a person is clothed the less he suffers from the sun. The Arabs endure the inclemency of the rainy season in a wonderful manner. While every thing around them suffers from the cold, they sleep barefooted in an open tent, where the fire is not kept up beyond midnight. Yet in the middle of summer an Arab sleeps wrapt in his mantle upon the burning sand, and exposed to the rays of an intensely hot sun.

The ladies' dress is a wide cotton gown of a dark colour, blue, brown, or black; on their heads they wear a kerchief called *shauber* or *mekroune*, the young females having it of a red colour; the old, black. All the *Raualla* ladies wear black silk kerchiefs, two yards square, called *shále kás;*

these are made at Damascus. Silver rings are much worn by the Aeneze ladies, both in the ears and noses; the ear-rings they call *terkie* (plur. *teráky*), the small nose-rings *shedre*, the larger (some of which are three inches and a half in diameter) *khezám*. All the women puncture their lips and dye them blue; this kind of tatooing they call *bertoum*, and apply it likewise in spotting their temples and foreheads. The Serhhán women puncture their cheeks, breasts, and arms, and the Ammour women their ankles. Several men also adorn their arms in the same manner. The Bedouin ladies half cover their faces with a dark-coloured veil called *nekye*, which is so tied as to conceal the chin and mouth. The Egyptian women's veil (*berkoá*) is used by the Kebly Arabs. Round their wrists the Aeneze ladies wear glass bracelets of various colours; the rich also have silver bracelets, and some wear silver chains about the neck: both in summer and winter the men and women go barefooted.

The Aenezes are easily distinguished from the Shemál Arabs by their diminutive size,

few of them being above five feet two or three inches in height: their features are good, their noses often aquiline, their persons extremely well formed, and not so meagre or slight as some travellers have reported; their deep-set dark eyes sparkle from under their bushy black eye-brows, with a fire unknown in our northern climes; their beard is short and thin, but the black hair of all abundantly thick. The females seem taller in proportion than the men; their features in general are handsome, and their deportment very graceful. In complexion, the Arabs are very tawny, the children however at their birth are fair, but of a livid whiteness. As a physician, I had once an opportunity of seeing the naked arms of a sheikh's lady, which were as fair as those of any European beauty.

Arms of the Bedouins.

The most common arms of the Arabs are their lances. The Aenezes have two sorts, one called *remahh sán*, made of wood and brought from Gaza in Palestine; the other,

(a more esteemed sort) called *remahh kennah*, brought from Irak and Baghdad ; they are made of a kind of bamboo with many knots: the lightest lances are the most valued ; the price of one varies from six to fifty piastres. The iron or steel pointed head is called *kentád ;* I saw some covered with Persian workmanship in gold and silver ; at the other end the iron spike that sticks the lance into the ground is called *harbe*, a name which the Syrians apply to the upper point. The lance is often without any ornament, but sometimes it has two balls or tufts of black ostrich feathers, as large as two fists, placed near its top ; these are called *doube :* the upper tuft is fringed with short white ostrich feathers, called *ghalabe :* about the lance, between the two balls, are twisted strips of red cloth ; these are called *toumán*. The Arabs throw the lance but to a short distance, when they pursue a

horseman whom they cannot overtake, and whom they are sure of hitting. To strike with the lance, they balance it for some time over their head, and then thrust it forward; others hold and shake the lance at the height of the saddle. If hard pressed by an enemy, the Arab continually thrusts his lance backwards to prevent the approach of his pursuer's mare, and sometimes kills either the pursuer or the mare by dexterously throwing the point of his lance behind. If any difficulty should occur, as sometimes happens, in drawing the lance from the wound, the Arab then has recourse to his sabre, or *seif*, which he carries on all occasions, even when he goes to sip coffee in a neighbour's tent. The Arabs esteem very highly the Persian blades, but are not qualified to judge of their real value, and often purchase from the travelling pedlars for eighty or a hundred piastres, blades of damasked steel not worth more than twenty. Besides his lance and sabre, every Arab carries in his girdle a curved knife called *sekín* (of which Niebuhr has given a delineation). Those who fight

on foot use a short lance called *ketáa*, which they throw to a considerable distance.

Should a horseman be without a lance, he arms himself with a club or mace, of which they have various sorts: the *kenouaa*, with a wooden handle and round top of iron; the *dábous*, made wholly of iron; and the *kolong*, with a wooden handle and a hammer of iron at the top. The foot soldiers carry sometimes a target (*darake*); this is round, and about eighteen inches in diameter, made of wild ox skin and covered with iron bars.* The coat of mail, *dora*, is still used among the Arabs: the *Would Aly* have about twenty-five, the *Roualla* two hundred; the *Ibn Fadhel* and *Messaliekh* have between thirty and forty. The *dora* is of two sorts, one covering the whole body like a long gown from the elbow, over the shoulders, down to the knees; this is the *sirgh;* the

* The wild cow, *beker el wahhesh*, feeds on the herbs in the desert of the district of *Djof*, fifteen days journey from Damascus. It was described to me as resembling in shape both the cow and large-sized deer; its neck like that of the cow, its legs thicker than the deer's, and its horns short.

other, called *kembáz*, covers the body only to the waist, the arms from the elbows downwards being covered with two pieces of steel, called *kaldjak*, fitting into each other, with iron fingers. Thus clad, the Arab completes his armour by putting on his head an iron cap (*tás*), which is but rarely adorned with feathers. The price of a coat of mail fluctuates from two hundred to fifteen hundred piastres. The present chief of the Wahabys, Ibn el Saoud, has great numbers. Those of the best quality are capable of resisting a ball. The horseman clad in this *dora* armour is called *melebs* (plur. *melábeis*); if he wears a coat over the armour to conceal it, he is called *dáfen*. I have heard that the Arabs have coats of mail which partially cover the bodies of their horses, but I never saw any.

The Aenezes are well acquainted with the use of fire-arms; but the only guns that I saw among them were matchlocks, to discharge which a man couches upon his belly, and scarcely ever misses his aim. The Aenezes do not use pistols, but the Shemâl Arabs frequently. The shepherds who tend flocks

at a distance from the camp, are armed with the short lances, and also with slings, which they use very dexterously in throwing stones as large as a man's fist. The Aenezes have a kind of armour (called *lebs*) for their horses: this they use in war; it is made only at Aleppo, and consists of seven pieces of thick pasteboard of various sizes, covered with red cloth; two pieces hang on each side of the horse, two on its hinder parts, and one on the breast. The two side pieces are sewn together under the stirrups, and connected with the breast and hind pieces with steel buttons. Some men, who affect elegance, have the lebs embroidered: a pasteboard horse-covering of this kind costs from one hundred and fifty to two hundred piastres. It wards off the feeble thrust of a lance.

Diet of the Arabs.

The principal Bedouin dishes are,

Ftíta. — Unleavened paste of flour and water, baked in ashes of camel's dung, and mixed up afterwards with a little butter;

when the whole is thoroughly kneaded, they serve it up in a bowl of wood or leather. If milk be mixed with the *ftíta*, the mixture is called *kháfoury*.

Ayesh.—Flour and sour camel's milk, made into a paste, and boiled: the camel's milk becomes sourish soon after it is put into the *zeka*, or goat-skin.

Behatta.—Rice or flour, boiled with sweet camel's milk.

Heneyne.—Bread, butter, and dates, blended together into a paste.

Khubz.—Bread; more commonly called in the Bedouin dialect *jisre*. It is of two sorts, both unleavened, one of which is baked in round cakes upon a plate of iron (*sádj*), as among the Syrian Fellahs: the other mode of making bread is, by spreading out in a circle a great number of small stones, over which a brisk fire is kindled; when the stones are sufficiently heated, the fire is removed, and the paste spread over the hot stones, and immediately covered with glowing ashes, and left until thoroughly baked. This bread is only used at breakfast, and is called *khubz aly el redháf*.

Burgoul.—Wheat, boiled with some leaven, and then dried in the sun. This dried wheat is preserved for a year, and, boiled with butter or oil, is the common dish with all classes in Syria.

Butter is made in the following manner. The goat's or sheep's milk (for camel's milk is never used for this purpose) is put into the *keder*, over a slow fire, and a little leben or sour milk, or a small piece of the dried entrails of a young lamb (*metefkhá*), thrown in with it: the milk then separates, and is put into the goat-skin, called zeka, which is tied to one of the tent-poles, and for one or two hours constantly moved backwards and forwards: the buttery substance then coagulates, the water is squeezed out, and the butter put into the skin, called *mekrash*: if after two days they have collected a certain quantity of butter, they again place it over the fire, throw a handful of *burgoul* into it, and leave it to boil, taking care to skim it. After having boiled for some time, the burgoul precipitates all the foreign substances, and the butter remains quite clear at the top of the keder. The butter-milk

is once more drained through a bag of camel's hair, and whatever remains in it of a butter-like substance is left to dry in the sun; and thus eaten it is called *aouket*, or *hhameid jebsheb*. The burgoul, cleared of the butter with which it was boiled, is called *khelåse*, and eaten by children. There are Aeneze tribes in the Nedjd, who seldom or never taste meat, but live almost wholly on dates and milk. Having taken off the butter, they beat the butter-milk again till it coagulates, and then dry it till it becomes quite hard; they then grind it, and each family collects in spring two or three loads of it. They eat it mixed with butter.

The Aenezes do not make any cheese, at least very seldom, but convert all the milk of their sheep and goats into butter. The Arabs of Ahl el Shemâl, on the contrary, furnish cheese to most of the inhabitants of the Eastern Syrian plain.

Kemmáye, or *kemmá*, (or in the Bedouin dialect *djeme*,) a favourite dish of the Arabs, is a kind of truffle growing in the Desert, without any appearance of either roots or seeds; in size and shape the *kemmáye* much

resembles the true truffle. There are three species of it: the red, *khelásy*, the black, *jebah*, and the white, *zebeidy*. If the rain has been abundant during winter, the *djemes* are found in the end of March. They lie about four inches under ground: the place where they grow is known by a little rising of the ground over them. If the fruit is left to attain full maturity, it rises above the earth to about half its volume. The children and servants dig it out with short sticks. They are sometimes so numerous on the plain that the camels stumble over them. Each family then gathers four or five camel-loads; and while this stock lasts, they live exclusively on *kemmáye*, without tasting either burgoul or ayesh. The kemmáyes are boiled in water or milk till they form a paste, over which melted butter is poured: they are sometimes roasted and eaten with melted butter. It is said that they produce costiveness. If they have been abundant, they are dried in the sun, and afterwards dressed for use like fresh ones. Great quantities are consumed by the people of Damascus, and the peasants of Eastern Syria. In general they are worth at

Damascus about a halfpenny per pound. They are brought to Damascus from the district near *Tel Zeykal* on the eastern limits of the *Merdj*. To Aleppo they are brought from the plain adjoining Djebel el Hass. Camels do not eat kemmáye. The desert *Hammad*, or the great plain between Damascus and Baghdad and Basrah, is full of *kemmáye*.

The Aeneze eat gazelles, whenever they can kill them. I heard that they regard the *jerboa*, or rat of the Desert, as a great dainty, for its fine flavour. The interior of the Desert abounds with jerboas.

The *ayesh* is the daily and universal dish of the Aenezes; and even the richest sheikh would think it a shame to order his wife to dress any other dish, merely to please his own palate. The Arabs never indulge in luxuries, but on occasion of some festival, or on the arrival of a stranger. For a common guest, bread is baked, and served up with the ayesh; if the guest is of some consideration, coffee is prepared for him, and *behatta*, or *ftíta*, or bread with melted butter. For a man of rank, a kid or lamb is killed.

When this occurs, they boil the lamb with burgoul and camel's milk, and serve it up in a large wooden dish, round the edge of which the meat is placed. A wooden bowl, containing the melted grease of the animal, is put and pressed down in the midst of the burgoul; and every morsel is dipped into the grease before it is swallowed. If a camel should be killed, (which rarely happens,) it is cut into large pieces; some part is boiled, and its grease mixed with burgoul; part is roasted, and, like the boiled, put upon the dish of bourgoul. The whole tribe then partakes of the delicious feast. Camel's flesh is more esteemed in winter than in summer; and the she-camel more than the male. The grease of the camel is kept in goat-skins, and used like butter.

The Arabs are rather slovenly in their manner of eating; they thrust the whole hand into the dish before them, shape the burgoul into balls as large as a hen's egg, and thus swallow it. They wash their hands just before dinner, but seldom after; being content to lick the grease off their fingers, and rub their hands upon the leather scab-

bards of their swords, or clean them with the *roffe* of the tent (as above mentioned). The common hour of breakfast is about ten o'clock: dinner or supper is served at sunset. If there is plenty of pasture, camel's milk is handed round after dinner. The Arabs eat heartily, and with much eagerness. The boiled dish set before them being always very hot, it requires some practice to avoid burning one's fingers, and yet to keep pace with the voracious company. Indeed, during my first acquaintance with the Arabs, I seldom retired from a meal quite satisfied. Among the Arabs of the Desert, as those of the towns, the disgusting custom of eructation after every meal is universal. This I observe, to correct a misrepresentation of D'Arvieux.

The women eat in the *meharrem* what is left of the men's dinner: they seldom have the good fortune to taste any meat except the head, feet, and liver of the lambs. While the men of the camp resort to the tent in which a stranger is entertained, and participate in the supper, their women steal into the meharrem of the hostess, to beg

a foot, or some other trifling portion of the animal killed for the occasion.

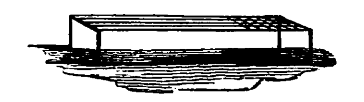
Arts and Industry.

Of the arts but little is known among the Aenezes: two or three blacksmiths to shoe the horses, and some saddlers to mend the leather-work, are the only artists found even in the most numerous tribes. These workmen are called *szona:* they are never of Aeneze origin, because their occupations are regarded as degrading to a free-born Aeneze. Most of them are from the villages of Djof, which are wholly peopled by workmen, some of whom, in spring, disperse themselves among the Bedouins, and return in winter to their families. An Aeneze never marries his daughter to a szona, or any descendant of a szona family; the latter intermarry among themselves, or take the daughters of the Aeneze slaves. The arts of tanning and of weaving are practised by the Aenezes themselves; the former by men, the latter by women. Their method of dying and tanning is this:—To render the camel's skin yellow,

(no other skin is ever dyed,) they cover it with salt, which is left upon it for two or three days; they then steep it in a liquid paste, made of barley-meal mixed with water, where it remains for seven days; then they wash the skin in fresh water, and clear it easily of the hair. Next, they take the peels of dry pomegranates, (a fruit which they purchase in the Syrian towns, or from the Menadhere Arabs, or from the Fellahs on the Euphrates,) pound them, and mix them with water; they let the skin remain in that mixture three or four days: the operation is thus completed, the skin having acquired a yellow tint. They then wash and grease the leather with camel's fat, to render it smooth. If pomegranates cannot be obtained, they use the roots of a Desert herb called *oerk:* this is about three spans long, and as thick as a man's finger: the outer skin serves as a substitute for the pomegranate peel, and dyes the leather red. Of leather so prepared, the *ráwouye*, or large water-skins, are made; these are sometimes soaked a second, and even a third time, in the mixtures above described, a month after the first dying.

water an astringent, bitterish taste; this, however, the Arabs like.

Among all the Bedouin tribes goat's hair constitutes the material of the coverings of tents, and of camel and provision-bags. The tent-covers are chiefly worked in Hauran, and the mountains of Heish and Belkaa, where goats abound more than among the Aenezes; who, on the other hand, fabricate of wool, wheat and barley-sacks, camel-bags, *rowáks* or (hind parts of tents), &c. The Arab women use a very simple loom; it is called *nutou*, (مرتک تنطا الشوقه) and consists of two short sticks, which are stuck into the ground at a certain distance, according to the desired breadth of the *shauke*, or piece to be worked. A third stick is placed across over them; about four yards from them, three sticks are placed in the same manner, and over the two horizontal cross-sticks, the woof (*sádouh*). To keep the upper and under woof at a proper distance from each other, a flat stick (called *mensebhh*) is placed between them.



A piece of wood serves as the weaver's shuttle, and a short gazelle's horn is used in beating back the thread of the shuttle. The loom is placed before the *meharrem*, or women's apartment, and worked by the mother and her daughters. The distaff (*meghezel el souf*) is in general use among the Aenezes. At Palmyra, I saw several men using the distaff; and among the Kebly Arabs all the shepherds manufacture wool.

Of camel's hair the Arab women make bags, with which the camel's udder is covered, to prevent the young ones from sucking: those bags are called *shemle*. The cords (*metrek*), with which these bags are tied, and *okál*, are the short strong cords with which the sitting camel's thigh and shin bones are fastened together, to prevent his rising up while loaded. Camel's hair is likewise used in knitting the *mearaka*, or bonnet worn by the men.

Some mix an equal quantity of wool and camel's hair, in the manufacture of their sacks, or bags: the poorest people only make the piece entirely of camel's hair, which is

much less esteemed for its quality than goat's hair.

Wealth and Property of the Bedouins.

An Arab's property consists almost wholly in his horses and camels. The profits arising from his butter enable him to procure the necessary provisions of wheat and barley, and occasionally a new suit of clothes for his wife and daughters. His mare every spring produces a valuable colt, and by her means he may expect to enrich himself with booty. No Arab family can exist without one camel at least; a man who has but ten, is reckoned poor: thirty or forty, place a man in easy circumstances; and he who possesses sixty, is rich. I do not, however, make this statement as applicable to all the Arabs: there are tribes originally poor, like the *Ahl Djebel* Arabs; among whom, from the possession of ten camels, a man is reckoned wealthy. Some sheikhs of the Aenezes have as many as three hundred camels. The sheikh who was my guide to Tedmor was reputed to have one hundred camels, between three and

four hundred sheep and goats, two mares and one horse. The price of a camel varies according to the demands of the Hadj or Mekka caravans. The Hadj not having taken place for the last four years, a good Arab camel is now worth about ten pounds. I once inquired of an Arab in easy circumstances, what was the amount of his yearly expenditure; and he said, that in ordinary years he consumed—

	piastres.
Four camel-loads of wheat . .	200
Barley for his mare	100
Clothing for his women and children	200
Luxuries, as coffee, *kammerdin*, *debs*,* tobacco, and half a dozen lambs	200
	700

about 35 or 40 pounds sterling.

Among the Arabs, horses are not so numerous as might be supposed from the reports of several travellers, as well as of the country people in Syria, who indeed are but imperfectly acquainted with the affairs of the De-

* *Kammerdin*, dried apricot jelly from Damascus.—*Debs*, a sweet jelly made of grapes.

sert. During my visits to Aeneze encampments, I could seldom reckon more than one mare for six or seven tents. The Aenezes exclusively ride their mares, and sell the male colts to the peasants and town's-people of Syria and Baghdad. The Arabs of Ahl el Shemâl have more horses than the Aenezes, but the breed is adulterated in some instances.

Wealth, however, among the Arabs is extremely precarious, and the most rapid changes of fortune are daily experienced. The bold incursions of robbers, and sudden attacks of hostile parties, reduce, in a few days, the richest man to a state of beggary; and we may venture to say, that there are not many fathers of families who have escaped such disasters. The details hereafter given, of Bedouin wars and robberies, will explain this assertion. It may be almost said, that the Arabs are obliged to rob and pillage. Most families of the Aenezes are unable to defray the annual expenses from the profits on their cattle, and few Arabs would sell a camel to purchase provisions: he knows, from experience, that to continue long in a state

of peace, diminishes the wealth of an individual; war and plunder therefore become necessary. The sheikh is obliged to lead his Arabs against the enemy, if there be one; if not, it can easily be contrived to make one. But it may be truly said, that wealth alone does not give a Bedouin any importance among his people. A poor man, if he be hospitable and liberal according to his means, always killing a lamb when a stranger arrives, giving coffee to all the guests present, holding his bag of tobacco always ready to supply the pipes of his friends, and sharing whatever booty he gets among his poor relations, sacrificing his last penny to honour his guest or relieve those who want, obtains infinitely more consideration and influence among his tribe, than the *bakheil*, or avaricious and wealthy miser, who receives a guest with coldness, and lets his poor friends starve. As riches among this nation of robbers do not confer influence or power, so the wealthy person does not derive from them any more refined gratification than the poorest individual of the tribe may enjoy. The richest sheikh lives like the meanest of his Arabs: they both eat every

day of the same dishes, and in the same quantity, and never partake of any luxury unless on the arrival of a stranger, when the host's tent is open to all his friends. They both dress in the same kind of shabby gown and *messhlakh*. The chief pleasure in which the chief may indulge, is the possession of a swift mare, and the gratification of seeing his wife and daughters better dressed than the other females of the camp.

Bankruptcy, in the usual acceptation of the word, is unknown among the Arabs. A Bedouin either loses his property by the enemy (it is then said of him *wakhad helále*), or he expends it in profuse hospitality. In this latter case he is praised by the whole tribe; and as the generous Arab is most frequently endued with other nomadic virtues, he seldom fails to regain, by some lucky stroke, what he had so nobly lost.

Sciences, Music, and Poetry of the Bedouins.

On the subject of Bedouin science we shall not be long detained. There are whole tribes,

such as the *Ibn Dhouahy*, of which not one person can read or write. A Damascus pedlar who resided with that tribe the greater part of the year, acting occasionally as secretary to the sheikh, assured me of the fact. It was mentioned as an extraordinary circumstance, that the children of Ibn Esmeyr had learned to write. On my journey towards Tedmor, I had taken with me a volume of the history of Antar, and sometimes read a striking passage from it to my companions: but I never met with one individual among them, who professed to know even as much as myself of Arabic reading. But little science can be expected among those, whose minds are constantly bent on war and depredation. I never saw, in the possession of the Aenezes, any book besides a few copies of the Korán. Their skill in medicine shall be mentioned hereafter. Their astronomical science consists in a mere nomenclature of the constellations and planets, with which most of the Aenezes are acquainted. The names, given by them to some of the lunar months, shall be noticed in the Appendix.

Poetry is still held in esteem among the

Arabs: a poet is more frequently styled *saheb koul*, or *kouál*, than *shaará*. Their poetical talents are most commonly exerted in reciting verses, which celebrate the merits of their chiefs, or of some distinguished warrior (*el mediehh*), or the charms of their mistresses. Every kind of poetry is called *kaszíde*. Of ancient poetry, the History of *Antar*, (an excellent work,) and the History of *Selím el Zyr*, and three or four similar compositions in the true Bedouin style, are known to a few individuals, and occasionally recited. Whenever an Aeneze recites verses, he accompanies his voice with the *rebába* (a kind of guitar described by Niebuhr); the only musical instrument used in the Desert. The people of Djof are famous for their poetical and musical talents. Their poets visit the Aenezes from time to time, singing at the sheikhs' tents for a trifling remuneration; but the Aenezes themselves never accept any reward for having entertained the company. That the reader may judge of Bedouin poetry, I subjoin a true specimen of Desert production, a recent composition; which, although it may want grammatical

precision, will perhaps be found interesting as a picture of Arab manners, drawn from real life, in the style employed by most Bedouins, when they celebrate the praises of their heroes, and in many parts exhibiting the true Bedouin dialect.

An Arab, against the advice of his sheikh, had sent his camels to pasture during the winter season with a foreign tribe; the camels died, and he addressed the following verses to his sheikh, who was thereby induced to repair the loss, by giving him some.

A Bedouin Poem.

"Soleymán! lend me the pen, and the white-coloured leaf, that I may compose my verses, the language of truth. Let me implore God's assistance; and may he have mercy upon our sins!

"Let us praise him with praises innumerable as the hoarded grains, as the cultivators of the earth; the *bedous* and the shepherds.

"And may the prophet before God intercede for us: our crimes may then be pardoned.

"O thou, who departest from me, mounted upon the clear-coloured camel, bearing upon its back the four-sided saddle,*

"And its bag and neck-leather,† and well-ground flour, with the coffee-beans, and the sweet-smelling Tombac.‡

"An honest youth he is, beloved by his companions, the young women's pride.

"The country paths he spies better than the night-swarming Kattas § do; and his eye sees farther than the eagle intent upon his prey.

"Thy way is towards the *Budje* ; || slowly thou proceedest, (for thou knowest not fear,) and rich booty thou wilt once obtain from the Hadj.¶

* The *shedád,* or pack-saddle of the camel.

† The *marakah* is a piece of leather put upon the camel's neck, that it may serve to support the feet of the rider.

‡ *Tombac,* a kind of tobacco smoked in the argyle, or Persian pipe, after having been thoroughly washed.

§ The Katta abounds in the plains of Hauran.—See Russel's Natural History of Aleppo.

|| The Budje is a fountain near Mezerib, two long days' journey south of Damascus.

¶ The Arabs pride themselves on robbing and pilfering among the caravans going to Mekka.

"The wandering robber thou must fight on thy road; and pursue him: but, friend, guard well thy camel, else the thief will leave thee to perish in the dreary plain.

"Let thy journey be at night, long after the time of sun-set, nor let the (far-appearing) fire hasten thy pace until thou hearest the dogs barking,

"And the songs of our people; the proudest women * never discontinuing their songs in praise of the brother of *Waddha.*

"Amidst the flocks of the watchful shepherd, † thou mayst find Waddha's brother following the moving herd. ‡

"Mounted upon his snow-white mare, § with ease he overtakes each horseman; with her the booty that he takes is immeasurable.

"Who can count the heroes, the warriors

* The Arabs style *touámyh* those women who have quitted their husbands, but have not yet obtained a sentence of divorce.

† As soon as the shepherd sees a man mounted on a horse or camel coming from a distance, he gives notice by loud cries to the Arabs of the camp.

‡ *El suhhet*, in the Bedouin dialect, is the herd of a whole encampment.

§ *Khádhere*, a white mare.

whom he has slain! whose heart's blood has flowed upon the ground!

"They fly before his eye,—the warriors, like birds that have been slightly wounded.

"But he marks them, and at his war-cry * none dares to turn back; even the coward will fight for his booty.

"Has not his own kinsman felt the weight of his arm? a more praiseworthy deed none ever related. †

"And now when thou approachest the camp, songs of joy will be sung, and loud will be the shouting, and great will be the slaughter (of animals).

* Every Arab has some favourite expression, with which he animates in battle his own courage, and that of his friends. The famous horsemen generally use their own names to frighten and defy the enemy; thus one exclaims, *Aná ákhou Wáddha*—"I am the brother of Waddha." This war-cry is called *nekhouet*.

† The sheikh, to whom these verses are addressed, struck one of his own cousins with his mace, and knocked out some of his teeth, because he had behaved in a cowardly manner when the whole tribe was engaged in battle. The sheikh is praised for having thus forfeited, for the honour of his tribe, the sum which the Kadhy would sentence him to pay for the assault upon his cousin.

"Then come the girls with teeth bright as lightning, to learn the achievement of the brother of Waddha: rich are his Arabs.*

"His beard shining with virtue; his walk, not that of the wretched; and the darkness of night does not conceal any of his actions.

"His manly person stands clear of all base crimes, and proof against all reproaches.

"To him present my greetings and many blessings, and to his hand deliver my verses in his praise.

"And when thou enterest the tent, let every bad man retire: praise God and the prophet, and wealth will be thy lot.

"And thus saying, carpets will be placed for thee, and the boiling beans will diffuse their grateful odour,

"While dates and butter are dished up:† be sober, think on the sheep just slaughtered.

"Then after thou hast eaten and washed

* His Arabs are rich, through their sheikh's generosity.

† The Arabs give the name of *kouálek* to the meal placed before strangers who arrive between the hours of breakfast and supper, or between ten in the morning and sun-set, during which time the Arabs seldom eat any thing.

thyself,* he may ask thee where I live at present.

"Tell him, 'Jousef now lives in misery and distress: since the time when he slighted thy advice, he never has experienced good fortune.

"'His property is gone! neither lances nor enemies have taken it; but he is punished for inattention to thy advice.'

"God will amend the matter, my brother: his aid be always with thee; for if thou alone art left to me, O brother! I am still rich.
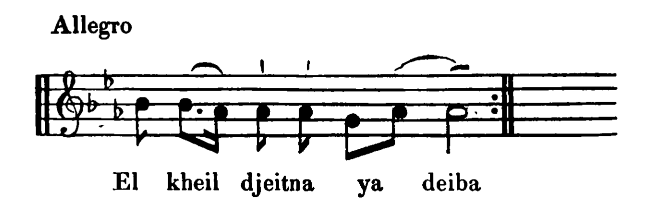
"O Fortune! accompany his steps; let verdure and roots,† even in winter, sprout up before him, and bless his flock.

"Whenever thou prayest to God, praise him with praises innumerable, like the beads of the shrub, and the hair of thy flock."

* The Arabic original says, "clean washed with soap," in compliment to the sheikh, who does not grudge the expense of such a rare article as soap is in the Desert, that he may do honour to his guests.

† Here is meant the *kemmáye*, or truffle of the Desert, before mentioned.

Besides the *kaszíde*, the Arabs have different national songs. Those of the Arab women are called *Asámer*. On occasion of feasts and rejoicings, the women retire in the evening to a place at some small distance behind the tents. They divide themselves into choruses of six, eight, or ten women: one party begins the song, and the other in turn repeats it; this is called *el benát yelaboua el asámer*. The song is always in praise of valour and generosity; and its never-varying tune is as follows:—



The movement is quick or slow, according to the pleasure of the singer. As a specimen of the words, I give the following:—

El kheil djeitna ya deiba—The warrior, O Deiba, advances!

El kheil djeitna hheteiba — The intrepid warrior advances!

El kheil Dhouhy ya deiba—Dhouhy, the warrior, O Deiba!

The first line of the song is repeated five or six times by the leading chorus, and then echoed by the other parties. In the same manner the second line is sung; but the third, which always contains the name of some distinguished warrior, is repeated as often as fifty times. The ladies, however, pronounce that name in such a manner, as to render it difficult for the men, who listen, to know who is the happy mortal.

The men's national songs are of a different description; the love-songs are called *hodjeiny*. The Arab's love is not enveloped in as much mystery as an European's: the object of his passion is known to all the tribe; and his only secret is the clandestine meeting with his beloved, much facilitated by the great number of *wádys*, or vallies, which the Desert affords in every direction. The wells, whence the women fetch water, are still the favourite places of appointment. If a lover cannot sleep at night, he goes to the men's apartment in the tent where his mistress resides, or to some friend's near it,

and begins to sing his hodjeiny, which he continues till day-break, in unison with the friends who assemble around him. The girls, on their side, sometimes do the same; and their song is likewise called hodjeiny. Its tune never varies, but its melody and modulation are so different from all that Europeans hear of music, even in Turkish cities, that I was not able to note it down. Of the words of the men's hodjeiny, the following may serve as a specimen :—

يا ذيب يا اعلا من القعرةَ
عاينت شوقي و دوارها

" O wolf! O thou who art taller than the *Kara*,*
I have seen my love, and her family's tents."

Another specimen is given in the subjoined lines—

يا عم قوم دنّي لي ضامرةَ
مالحد تشوق للخلاويه
حط عليها شداد الزين و الجربة جلد النجديه
ابغي عليها مع الزمال

* *Kara*, a high hill in the district of Djof.

"O cousin,† rise! bring me the camel,
The black camel, which the solitary maiden likes;
Cover it with its beautiful saddle, and the water-skins of *Nedjd* leather.
Let us proceed towards the fountain."

A slight-formed camel (*dhámer*), and one of a dark grey, or blackish colour (*mólhhad*), are now in fashion among the Aeneze ladies; but camels of a brownish-red colour are more esteemed by the ladies of Beni Sakhr.

No one could give me a specimen of the women's hodjeiny, which is known to females only.

The men have a song, called *szahdje*, in praise of some chief. To sing this, half a dozen Arabs form a circle, and begin by repeating several times the word *hamoudé, hamoudé* (instead of *hamd*, "praise"); then one of them sings five or six words in praise of some individual; the *hamoudé* is again repeated with clapping of hands. A second then chants another stanza in praise of the same or some other man, and the final syl-

† عم instead of بنت عمي "daughter of my uncle." In the last line الزمال signifies the camel that carries the goat-skins of water.

lable of his verse is to rhyme with that of the former singer. The *szahdje* is in this manner continued for hours.

The war-song of the Arabs is called *hadou.* If a tribe march against an enemy, the first line is composed of horsemen, whom the camel-riders follow, and the Bedous on foot bring up the rear, armed with sticks, lances, *kolongs*, &c. If the enemy be near, the foot-soldiers accelerate their pace, and often run to come up with the advanced columns. On this occasion they sing the famous *hadou*:

يا موت خلّي السكر
يا موت حتّي نثّر

"O death! suspend thy rage, O death, that (or until) we may take our blood revenge!"

The tune of this war-*hadou* is the same as that of the *asámer* before mentioned. The camel-rider's song they also call *hadou*; and it is well known, that the camel never moves with so much ease as when he hears his master sing—

يا رب سلمهم من التهديد
واجعل قوايمهم عمد حديد

"O Lord, preserve them from all threatening dangers! Let their limbs be pillars of iron!"

The طغرايط, cries, or shouts of rejoicing, are as often heard in the Desert as in the towns of Syria. The men think it beneath their dignity ever to join in such noises.

Feasts and Rejoicings.

Among the Arabs, the greatest festival is that of the circumcision. The boys at the age of six or seven years undergo this operation in all seasons of the year. On the morning fixed for the circumcision, the boy's father kills a sheep; his uncle, or nearest kindred, likewise brings a sheep ready killed to the tent; or, if they are poor, a large dish of cooked victuals; but there are generally five or six sheep killed. The makszar, or camel's saddle, is then placed before the tent, and some red cloth, or gown, or sherwal, thrown over it, and ostrich feathers stuck on

the fore part. The women of the encampment now assemble near this display (which is called *moszana*), and amuse themselves with singing, while the men are at dinner in the tent. This meal being finished, the boy is circumcised; and the women accompany the operation with a loud song, or cry. The men now leave the tent, take their lances, and mount their mares, every one of them riding three times round the *moszana*; they then range themselves on both sides of the tent, at two or three hundred yards' distance, in two lines, and begin their warlike evolutions. A horseman gallops up to the opposite party, and defies one of them: the latter immediately approaches him, and endeavours to pass his mare: arriving near his adversary's line, he in turn bids defiance, and thus the sport continues in rows, to and fro, for above an hour, in honour of the tent where the circumcision has taken place. The women all this time sing the *asámer*, and praise the best horseman, or the owner of the swiftest mare.

During the ramazán, the Arabs enclose a large square with walls of loose stones, and

there perform their devotions, regarding this enclosure as a *mesdjed*, or chapel. After morning and evening prayers, they often exercise their horses in the manner above mentioned, on the plain before the chapel: but this occurs only in the holy month.

During the feast of sacrifice upon Mount Arafat (or the *ayd el dhahye*), a mesdjed of the same kind is constructed, and the horses regularly run, after prayers, for one hour. The daily fare during the festival is rather better than usual, even among those families that have no sacrifices to make for relations who have died in the course of the preceding year.

Besides the festivals above described, the Aenezes have no other; but they celebrate the arrival of every stranger with a banquet, to which all the friends of the host are invited. If the absence of a relation from home be protracted beyond a reasonable time, or if it be known that he is engaged in a dangerous expedition, his family make a vow (نذر) to place, at his return, some ostrich feathers upon the *makdoum* of the tent, that

when seen from a distance, he may thus be complimented on his arrival; this they call رأيه لوجه الله. An Arab sometimes vows that he will sacrifice a camel to God, if his mare should bring forth a female: in this case he slaughters the camel, and its flesh serves as a feast to all his friends.

Diseases and Cures.

The small-pox (*djedry*) continues to make great ravages among the Bedouins; whole encampments have been depopulated by its violence: whenever a man or child is attacked by it, a tent is pitched for him at a considerable distance from the camp, and he is attended by a person only who has already been affected with the disease (نكجي). Inoculation (دق الجدري) is well known among the Aenezes, and still more among the Shemál and Kebly Arabs. The operation is performed only by men, with a needle, held between the thumb and fore-finger; but the infected matter is seldom applied till the

natural small-pox has made ravages in the tribe. Grown-up persons as well as children are inoculated. The Aenezes have learned inoculation from the peasants of Syria; but the Arabs in the interior of the Desert, such as the *Beni Shammar* and others, know nothing of it, and leave all to the will of God, as indeed do many of the Aenezes. Vaccination begins to extend itself in Syria; the vaccine matter was first brought to Aleppo by Mr. John Barker, his Britannic Majesty's consul at that place; he had received it from Vienna, and afterwards introduced it into the mountains of the Druzes, at the breaking-out of the late war between England and the Porte. Since that time, the greater portion of the Christian and Jewish families of Aleppo, Latikia, Tripoly, Beirout, the mountains of the Maronites, and the Druzes, and Damascus, have had their children vaccinated: in 1810 above nine hundred children were vaccinated at Damascus. The cow-pox has likewise been favourably received at Baghdad: the Turks follow slowly the example of the Christians, but will, without

doubt, in a few years, know the importance and utility of vaccination.

The Arabs frequently complain of obstructions and indurations in the stomach: the constant drinking of camel's milk is supposed to be the chief cause of this disease; and they would suffer still more, did not the purging qualities of the brackish water relieve them. In these cases, and in rheumatic affections (*reihh*), the only mode of cure practised by the Arabs, is the *kei*, or burning of the skin all round the seat of pain with a red-hot iron. I have seen persons whose bodies were quite covered with the marks of similar operations; and it is certain that the *kei* has occasionally produced beneficial results. Instead of simply burning the skin, they sometimes take the skin up between two fingers, perforate it with slender red-hot iron, and pass a thread through the hole, so as to facilitate suppuration; this process is called *khelál.* They sometimes use, instead of the iron, the wood of the *sindián*, a species of oak that grows in great abundance upon the mountains of Heish and Belkaa. A branch of this tree (a very dry wood)

is rubbed over a mill-stone, till it becomes quite hot; then they apply it to the invalid's body, in the same manner as the hot iron above mentioned.*

Fevers are not by any means excluded from the Desert: the inflammatory fever is called *khebye* (خبيّة), the intermittent, *szekhoun*; (but in Syria, the inflammatory fever is called *sekhouneh*, the intermittent, *dowwer*). If the kei, or burning, fail to cure, the patient is abandoned to the care of Providence.

Ophthalmic disorders are very common; and although nothing is ever done to check the evil, yet few Bedouins lose their sight in comparison with the numbers of blind persons found in the towns of Syria. The Arabs always sleep wrapped in their *meshlákh;* the town's-people, on the contrary, sleep in beds upon the high terraces of their houses, with their faces generally uncovered: this I think may account for the numerous cases of ophthalmia in Aleppo, and still more in Damascus.

* I inquired whether two kinds of wood were known, which rubbed together would produce fire, but no one could give me any positive information on the subject.

The Arabs never bleed by opening a vein; but in cases of violent head-aches they draw a few drams of blood, by making, with a knife, small incisions in the skin of the forehead. Many of the Bedouins suffer from worms.

Venereal complaints are almost wholly unknown among the Aenezes; but the Ahl el Shemâl frequently suffer from them. The Aeneze never indulges in debauchery when he enters a village or town, although Syria, in that respect, affords every facility. If one should be infected (a very rare occurrence), his family sends him to the hospital, or *murstan*, of Damascus or of Baghdad.

The leprosy (*áberz*), or at least a species of it, is still found amongst the Arabs; but during a practice of twelve years, a Frank physician at Aleppo had only seen one case of leprosy. I had no opportunity of seeing a leprous man in the Desert, but heard that the leprosy consists in white spots as large as one's hand, which appear on various parts of the body without rising above the skin, which remains quite clear and smooth. Some are born with the disease, others are attacked by it at the age of twenty or thirty years.

If the white spots appear on the cheek, the beard most commonly (but not always) falls off; if other diseases cause the loss of the beard, it is regarded as a shame, and the person who has suffered that loss is styled *hetout* — a term denoting the itch or the mange under a horse's tail. The leprosy has never been cured. The Arabs declare, that if once confirmed in a family it can never be totally eradicated; but that it does not descend from the father immediately to the son, but from grandfather to grandson, passing the intermediate generation. Nothing can equal the notion of disgrace attached to the unfortunate sufferer: no Arab will sleep near a leper, nor eat from the same dish with him; nor will he permit his son or daughter to connect themselves by marriage with a leprous family. The tooth-ache is unknown among the Bedouins; all of whom have most beautiful teeth.

There are some, who know how to set or dress the broken leg of a man, by means of the *medjebber* (a kind of splint), which they also apply to the fractured limbs of sheep and goats.

The Bedouins use some of their Desert herbs as aperient medicines; a knowledge of these simples, and of the *kei* (before mentioned), constitutes all their medical science; but they have great faith in the efficacy of certain words written on slips of paper which the patient swallows with avidity. The great mass of a nation so temperate in eating and drinking may be supposed healthy; but the constant fatigues of a nomade life are beyond the strength of those advanced in years, and every traveller must remark the paucity of old men in the camps of those Arabs.

Their women suffer but little during parturition, and they often are delivered in the open air: when this occurs, the mother rubs and cleans the child, as soon as it is born, with earth or sand, places it in her handkerchief, and carries it home. If she feel symptoms of labour while mounted upon a camel, she alights and is delivered behind the camel, so that no person may see her, and then immediately remounts. She suckles the child until it is able to partake of solid food; but the Arab women have very little milk: during the last eight or ten days of pregnancy

they drink profusely of camel's milk, in order to increase the quantity of their own; thus the infant is early accustomed to the taste of camel's milk, and even at the age of four months swallows it in copious draughts.

A name is given to the infant immediately on his birth. The name is derived from some trifling accident, or from some object which had struck the fancy of the mother, or any of the women present at the child's birth. Thus, if the dog happened to be near on this occasion, the infant is probably named *Kelab* (from *kelb*, a dog); or if the delivery should have been protracted during the night, until day-break, the name given to the boy is perhaps *Dhouyhhy* (from *Dhohhá*). Except *Mohammed*, which is not uncommon, true Muselman names, such as *Hassan*, *Aly*, *Mustafa*, *Fátme*, or *Aysha*, are seldom found among the genuine Bedouins. Besides his own peculiar name, every Arab is called by the name of his father, and that of his tribe or the ancestor of his family; thus they say, "*Kedoua Ibn Gheyán el Shamsy*," *Kedoua*, the son of *Gheyán*, of the tribe of *Shamsy*.

With respect to education, a young Aeneze

boy may be truly styled the "child of nature." His parents leave him to his own free will; they seldom chastise him, but train him from his cradle to the fatigues and dangers of a nomade life. I have seen parties of naked boys, playing at noon-day upon the burning sand in the midst of summer, running until they had fatigued themselves, and when they returned to their fathers' tents, they were scolded for not continuing the exercise.* Instead of teaching the boy civil manners, the father desires him to beat and pelt the strangers who come to the tent; to steal or to secrete in joke some trifling article belonging to them; and the more saucy and impudent they are, the more troublesome to strangers, and all the men of the encampment, the more they are praised as giving indication of a future enterprising and warlike disposition.

An Arab child never discloses to a stranger more than his own by-name, being instructed to conceal the name of his family, lest he should fall a victim to some enemy who had

* The Arabs in general can run a considerable distance with the greatest ease and celerity.

a claim of blood for the death of a relation, against the tribe: even grown-up Arabs never mention their family name to a stranger, of whatever tribe he may be.

Religious Worship.

The Bedouins, until within a few years, had not any priests among them, neither *mollás* nor *imáms:* but since their conversion to the Wahaby faith, mollas have been introduced by a few sheikhs, such as el Teyar, and Ibn Esmeyr, whose young children have learned to write from one of them. The Aenezes are punctual in their daily prayers; they have no *khotbe* on Fridays. They observe the fast of Ramazan with great strictness; even during their marches in the middle of summer, nothing but the apprehension of death can induce them to interrupt the fast. There are but three things which the Bedouins consider themselves as forbidden to touch. These *harám*, or forbidden things are swine, dead bodies, and blood. They eat whatever kind of game they can

take. On the day of *korbán*, the great sacrifice on Mount Arafat, each Arab family kills as many camels as there have been deaths of adult persons during the last year (نكبر) in that family, whether the deceased were males or females. Though a dead person should have bequeathed but one camel to his heir, that camel is sacrificed; and if he did not leave one, his relations kill one of their own camels. Seven sheep may be substituted for a camel; and if the whole number cannot be procured for the *korbán* of the death-year, the deficiency may be supplied by killing some on the next or subsequent year. The korbán is therefore always a day of great feasting among the tribes.

On the death of an Arab, his body is immediately buried without any ceremony. When Soleimán died, who was elder brother of the famous Aeneze chief, Ibn Esmeyr, his body was thrown upon a camel, and entrusted for burial to a Fellah: no one, not even his brother, attended the corpse. If the camp in which an Arab dies be near a ruined village, (and such abound in the Desert at four or five days east of Syria.) the dead man is

buried among the ruins; but in the plain, if a ruined village be not near; and stones, piled over the grave, indicate it to the traveller, and at the same time serve to guard the body from wild beasts. On the death of a father, the children of both sexes cut off their *kerouns*, or tresses of hair, in testimony of grief. At the moment of a man's death, his wives, daughters, and female relations unite in cries of lamentation, (*weloulouá*,) which they repeat several times. If the deceased has not left any male heir, and that his whole property is transferred to another family, or if the heir is a minor, and goes to live with his uncle or next relation, the tent-posts are torn up immediately after the man has expired, and the tent demolished (*khurb-beit*).

It is since their conversion to the Wahaby faith, (about fifteen years ago,) that the Aenezes have begun an observance of the regular prayers; knowing that the Wahaby chief is very rigid in punishing those who omit the practice. There are different opinions about the Wahabys' tenets, and I never met in Syria any person who even pretended

to have a true knowledge of their religion. I think myself authorised to state, from the result of my inquiries among the Arabs, and the Wahabys themselves, that the religion of the Wahabys may be called the Protestantism or even Puritanism of the Mohammedans. The Wahaby acknowledges the Korân as a divine revelation; his principle is, "The Korân, and nothing but the Korân:" he therefore rejects all the *Hedayth* or "traditions," with which the Muselman lawyers explain, and often interpolate, the Korân. He regards Mohammed as a prophet, but merely as a mortal to whom his disciples pay too much veneration. The Wahaby forbids the pilgrimage to Mohammed's tomb at Medinah, but exhorts the faithful to visit the Kaaba, and, principally, to sacrifice upon Mount Arafat, sanctioning so far the objects of the pilgrims at Mekka. He reproves the Muselmans of this age, for their impious vanity in dress, their luxury in eating and smoking. He asks them, whether Mohammed dressed in pelisses, whether he ever smoked the argyle or the pipe? All his followers dress in the most simple garments,

having neither about their own persons, nor their horses, any gold or silver; they abstain from smoking, which, they say, stupifies and intoxicates. They reject music, singing, dancing, and games of every kind, and live with each other (at least in presence of their chief) on terms of most perfect equality; because no respect, says the chief, is due to any but God, before whom all are equal; nor will this great chief allow any person to rise on his entrance, or to make room for him. He exclaims against any intercourse between his faithful people and the heretics, (*meshrekein*) as he calls the Muselmans. The Wahaby (as Ibn Saoud, the chief, is emphatically styled) propagates his religion with the sword. Whenever he purposes to attack a district of heretics, he cautions them three times, and invites them to adopt his religion; after the third summons, he proclaims that the time for pardon has elapsed, and he then allows his troops to pillage and kill at their pleasure. When the town of Mesdjed Aly was taken, his Arabs slaughtered all the inhabitants. A country once conquered by the Wahaby enjoys under him

the most perfect tranquillity. In *Nedjd* and *Hedjáz* the roads are secure, and the people free from any kind of oppression. The Muselmans are forced to adopt his system; but the Jews and Christians are not molested in exercising the respective religions of their ancestors, on condition of paying tribute. A Wahaby priest, or molla, being asked why, in the assault of a town, the lives of honest Turks, Christians, and Jews, were not spared, replied, "If you wish to grind a heap of wheat in which you know that there are a few peas intermixed, do you not rather grind the whole together, than take the trouble of picking out the few peas one by one?"

A principal tenet of the Wahaby faith, is the obligation of paying tribute, (*Zekawah*, or *Zeká*,) due to the chief, by all his followers. In winter, the collectors of this tribute (*mezekká*) leave Deráyeh, and disperse themselves all over the Wahaby districts, exacting payment with great strictness: they then return to their chief with loads of gold and silver. The Aeneze pay annually, for every five camels, one Spanish dollar; and for

every forty sheep or goats, the value of one. For every horse or mare, one *danab* (about seven shillings). I have reason to believe that the amount of tribute varies a little in different districts of Arabia. It is paid in cash. The chief for some time would only accept Spanish and Imperial dollars, but now is satisfied with Turkish coin. Ibn el Saoud disposes of his domains, (the grounds and palm-tree gardens belonging to himself personally,) on the same conditions which formerly gave origin to the feudal system in Europe. His tenants do not pay him any yearly rent, but hold their grounds as fees, being obliged to keep, always ready for marching, a certain number of armed camel-riders. Whenever he plans an expedition, he orders them to meet him, or his people, at some spot near the district which he means to invade; and they proceed accordingly, either in small parties, or singly, to the place appointed. This obligation of personal attendance prevails, as I have been informed, throughout all parts of Nedjd; the chief exacting one to attend him actually from every ten men, whether mounted on horses

or on camels. This, however, is not the case with the Aenezes, who have never been conquered, but voluntarily consented to pay tribute.

To keep such fierce nations in perfect subjection is scarcely possible. They are always ready to shake off the yoke; the northern Aenezes have not paid any tribute for several years. All the Aenezes, whom I met in my journey through the Desert, were rebels; they still kept up an appearance of good understanding with the Wahaby. Their chiefs abstained from tobacco, and professed the Wahaby faith; but the common people care little about the new doctrine; they sing and smoke, but always mention the name of Ibn Saoud with respect.

Matrimony and Divorce.

Polygamy, according to the Turkish law, is a privilege of the Bedouins; but the greater number of Arabs content themselves with one wife: very few have two wives, and I never met with any person who could recol-

lect a Bedouin that had four wives at once in his tent. The marriage ceremony is very simple among the Aenezes. When a man desires to marry a girl, he sends some friend of the family to her father, and a negotiation commences: the girl's wishes are then consulted; if they agree with those of the father, (for it is never supposed that she should be compelled to marry against her inclination,) and if the match is to take place, the friend, holding the father's hand, says, "You declare, that you give your daughter as wife to —— ?" The father answers in the affirmative. The marriage day being appointed, (usually five or six days after the betrothing, which is called *talab*, not *kheteb*,) the bridegroom comes with a lamb in his arms to the tent of the girl's father, and there cuts the lamb's throat before witnesses. As soon as the blood falls upon the ground, the marriage ceremony is regarded as complete. The men and girls amuse themselves with feasting and singing. Soon after sun-set the bridegroom retires to a tent, pitched for him at a distance from the camp; there he shuts himself up, and awaits the arrival of his bride.

The bashful girl, meanwhile, runs from the tent of one friend to another's, till she is caught at last, and conducted in triumph by a few women to the bridegroom's tent; he receives her at the entrance, and forces her into it; the women who had accompanied her then depart. The novelty of her situation naturally induces a young virgin to exclaim; and this is considered by the friends as a sufficient evidence of maiden timidity. They do not require any of those indelicate proofs, exhibited on such occasions among other Eastern nations. But if an Aeneze widow marry a second time,it would be regarded as highly improper, were she to utter such exclamations.

There is, in the vicinity of Nazareth, a tribe of El Ryer Arabs, among whom the two fathers negotiate the marriage of their respective children. Terms being concluded, the bridegroom's father presents to the bride's father a green leaf of some plant or vegetable, just at hand, and calls on all present to witness the donation.

Among the Aenezes it would be esteemed scandalous, if the bride's father were to de-

mand money, or what is called "the daughter's price" (*hakk el bint*); although such is the universal custom in Syria, where every Turk, Christian, and Jew pays for his wife a sum proportionate to the rank of the girl's father. Among the *Ahl el Shemál*, a father receives for his daughter the *khomse*, or "five articles," which, however, become the wife's property, and remain with her, even should she be divorced. The *khomse* comprehends a carpet, a large silver nose-ring, a silver neck-chain, silver bracelets, and a camel-bag of the Baghdad carpet manufacture. An Aeneze is permitted to bestow gifts on the object of his affections; nor is it reckoned indecorous for the girl to accept them. The lover sometimes makes presents to her father, or brother, hoping thereby to influence them in his favour; but this does not often occur, the practice being reckoned disgraceful to those who receive such presents.

I have already mentioned that the Aenezes never intermarry with the *szona*, handicraftsmen or artisans; nor do they ever marry their daughters to Fellahs, or inhabi-

tants of towns; but the *Ahl el Shemál* are less scrupulous in this respect.

If an Arab, on the consummation of his nuptials, should have reason to doubt whether he had found the bride in a state of virgin purity, he does not immediately expose her shame, being afraid of offending her family; but after a day or two he repudiates his wife, assigning, as a sufficient motive, that she did not please him. If an Arab has manifest evidence of his wife's infidelity, he accuses her before her father and brother; and if the adultery be unequivocally proved, the father himself, or the brother, cuts her throat.

Most Arabs are contented with a single wife; but for this monogamy they make amends, by indulging in variety. They frequently change their wives, according to a custom founded on the Turkish law of divorce, which, however, has been much abused among the Arabs; for when one of them becomes, on any slight occasion, dissatisfied with his wife, he separates himself from her by simply saying, *ent tálek*—"thou art di-

vorced." He then gives her a she-camel, and sends her back to the tents of her family. He is not obliged to state any reasons, nor does this circumstance reflect any dishonour on the divorced woman, or her family: every one excuses him by saying, "he did not like her." Perhaps, on the very same day, he betroths himself to another female; but his repudiated wife, on the contrary, is obliged to wait forty days before she can become the wife of another man, that it may be known whether or not she is pregnant by the former husband. Divorces are so common among the Aenezes, that they even take place during the wife's pregnancy; and a woman is sometimes repudiated who has borne several children to her husband. In the former case, the woman nurses her child till it is able to run about, when the father takes it to his tent. When a man discards an old mother of a family, he sometimes allows her to live in his tent among her children; but she may retire to her parents. A woman who has been three or four times divorced, may nevertheless be free from any stain or imputation on her character. I have seen Arabs

about forty-five years of age who were known to have had above fifty different wives. Whoever will be at the expense of a camel, may divorce and change his wives as often as he thinks fit.

The law allows to the wife also a kind of divorce; if not happy in her husband's tent, she flies for refuge to her father or kindred. The husband may induce her, by promises of fine clothes, ear-rings, or carpets, to return; but if she refuse, he cannot take her by force, as her family would resent the violence: all he can do is to withhold the sentence of divorce, *ent tálek*, without which the lady is not authorised to marry again. The husband is sometimes bribed, by a present of many camels, to pronounce the words of divorce; but if he persevere in refusing, the wife is condemned to a single life. A wife thus parted from her husband, but not regularly divorced, is called *támehhe*: of this class there are great numbers; but, on the other hand, there are not any old maids to be found among the Arabs.

If a young man leaves a widow, his brother generally offers to marry her; custom does

not oblige either him or her to make this match, nor can he prevent her from marrying another man.. It seldom happens, however, that she refuses; for by such an union the family property is kept together.

A man has an exclusive right to the hand of his cousin; he is not obliged to marry her, but she cannot, without his consent, become the wife of any other person. If a man permits his cousin to marry her lover, or if a husband divorces his runaway wife, he usually says, "She was my slipper, I have cast her off." * (كانت بابوجي وشلحتها)

Among the tribes of Ahl el Shemál, if it happens that an Arab elopes with another man's wife, and takes refuge in the tent of a third, this last kills a sheep, and thus marries the couple. In case of such an event among the Aenezes, the wife returns safely to her parents, and awaits the *talak*, or word of divorce, from her husband; her lover is likewise secure from personal danger, being *dakheil* of the family in whose tent he had taken refuge.

* See the Book of Ruth, iv. 7, 8.

By this facility of divorce, every tie is loosened that should connect families; by the frequent change of wives, all secrets of parents and children are divulged over the whole tribe; jealousies are excited among the relations, and we may easily conceive its effect upon morals.

It must, however, be allowed that an Arab holds his parents in great respect; his mother, especially, he loves most affectionately; indeed he sometimes quarrels on her account with his father, and is often expelled from the paternal tent for vindicating his mother's cause.

When a son attains maturity, his father generally gives him a mare or a camel, that he may try his fortune in plundering excursions. Whatever booty falls to his lot, is reckoned his own property, and cannot be taken from him by his father. A favourite son, on occasion of his marriage, often receives a present of camels or money from his father: but this is not a general rule, and many young Arabs commence the matrimonial state with no other property than one camel to provide for the subsistence of his

family. Sometimes the son is permitted to live with his young wife in the father's tent. As to the girl, she never receives any thing from her father at the time of her marriage; the *khomse* (before mentioned), given among the Ahl el Shemâl by the husband to his wife's father, is by the latter often bestowed upon his daughter.

Government and Mode of Judicature.

The Arabs are a free nation; the liberty and independence of individuals among them almost border upon anarchy. From the experience, however, of ages, during which their political state has not suffered the smallest change, it appears that their civil institutions are well adapted to their habits and mode of life; although, at first view, they may not seem calculated to secure that grand object of legislation, the protection of the weak against the stronger.

Every Arab tribe has its chief sheikh, and every camp (for a tribe often comprises many) is headed by a sheikh, or at least by

an Arab of some consideration: but the sheikh has no actual authority over the individuals of his tribe; he may, however, by his personal qualities obtain considerable influence. His commands would be treated with contempt; but deference is paid to his advice, if the people regard him as a man skilled in public and private affairs.

The real government of the Bedouins may be said to consist in the separate strength of their different families, who constitute so many armed bodies, ever ready to punish or retaliate aggression; and it is the counterpoise alone of these bodies that maintains peace in the tribe. Should a dispute happen between two individuals, the sheikh will endeavour to settle the matter; but if either party be dissatisfied with his advice, he cannot insist upon obedience. The Arab can only be persuaded by his own relations; and if they fail, war commences between the two families and all their kindred respectively. Thus the Bedouin truly says, that he acknowledges no master but the Lord of the Universe; and in fact, the most power-

punishment on the poorest man of his tribe, without incurring the risk of mortal vengeance from the individual and his relations. The sheikhs, therefore, or *emírs*, as some style themselves, must not be regarded as princes of the Desert, a title with which some travellers have dignified them. Their prerogative consists in leading their tribe against the enemy; in conducting negotiations for peace or war; in fixing the spot for encampments; in entertaining strangers of note, &c.; and even these privileges are much limited. The sheikh cannot declare war or conclude terms of peace, without consulting the chief men of his tribe; if he wish to break up the camp, he must previously ask the opinions of his people concerning the security of the roads, and sufficiency of pasture and water in the districts to which he directs his view. His orders are never obeyed, but his example is generally followed. Thus, he strikes his tent and loads his camels, without desiring any one to do so; but when they know that the sheikh is setting out, his Arabs hasten to join him. It likewise happens, that if the sheikh encamps

on a spot which his people do not like, they pitch their own tents a half day's journey from his, and leave him with only a few of his nearest relations. An Arab often leaves the camp of his friends, out of caprice or dislike of his companions, and joins another camp of his tribe.

The sheikh does not derive any yearly income from his tribe, or camp; on the contrary, he is obliged to support his title by considerable disbursements, and to extend his influence by great liberality. It is expected that he should treat strangers in a better style than any other person of the tribe; that he should maintain the poor, and divide among his friends whatever presents he may receive. His means of defraying these expenses are, the tribute which he exacts from the Syrian villages, and his emoluments from the Mekka pilgrim caravan. When a sheikh dies, he is succeeded in his dignity by one of his sons, or his brothers, or some other relation distinguished for valour and liberality: but this is not a general rule. If some other Arab of the tribe should possess those qualities in a more

eminent degree, he may be chosen: the tribe is often divided; one party adhering to the family of the last sheikh, the other choosing a new one. A living sheikh is sometimes deposed, and a more generous man elected in his place.

The only form or ceremony attending the election of a sheikh, is the announcing to him that he is henceforward to be regarded as chief of the tribe. Among the Aenezes, those individuals who transact the business of the Pashas of Damascus and of Baghdad, are invariably sheikhs. The profits accruing to them from these connexions, are much greater than any which they might derive from plunder in war; and if the Pasha's agent allows his own friends to share in his profits, he is certain of being appointed chief.

In cases of litigation, the sheikh has not the power of executing any sentence: the parties sometimes agree to abide by his decision, or to choose umpires; but they cannot, on any occasion, be compelled to yield, and an adversary may be cited before the kady. Of those *kády el Arab*, so often mentioned by Arabian historians, a few still exist

among the Bedouins. The *Would Aly* have three, the *Rowalla* and the *Bessher* one each. These kadys, or judges, are men distinguished for their penetrating judgment, their love of justice, and experience in the customs and laws of their nations. They know not how to read or write, and refer to memory as a guide in the cases brought before them. A judge of this kind is called by the Arabs *kády elferáa*, "the kady of customary laws," in opposition to the *kady el sheryaa*, or "kady of the written law," such as are found in the Turkish towns. They are not distinguished by dress, or any particular mode of living, from their fellow nomades. The office of kady generally continues in their family: the election of a new one depends upon the good opinions entertained of them by the other kadys of friendly Arab tribes, as well as by the people of his own tribe; in this election the sheikhs have not any influence. The costs paid to a kady in law-suits are very considerable. If a horse or mare be the object in dispute, the costs amount to a *bekra*, or a young she-camel; if the parties contend about a camel, the kady receives one *dahab*

(about seven shillings). If a sum of money be in question, the kady's fees are twenty-five per cent. These fees are always paid by the person who gains the cause, never by the loser.

If a case occur presenting difficulties which human sagacity cannot unravel, (such as witnesses of equal credibility directly contradicting each other,) the kady sends the litigating parties before the *mebesshae*, who subjects them to the ordeal, a mode of trial resembling that used in Europe during the dark periods of the middle ages. To every one of the principal Aeneze tribes there is a chief judge, called *mebesshae*, before whose tribunal all intricate cases are decided. Should his endeavours to reconcile the disputants prove vain, this judge directs that a fire should be kindled before him; he then takes a long iron spoon (used by the Arabs in roasting coffee), and having made it red hot in the fire, he takes it out, and licks with his tongue the upper end of the spoon on both sides. He then replaces it in the fire, and commands the accused person first to wash his mouth with water, and next to

lick it as he had done; if the accused escape without injury to his tongue, he is supposed innocent; if he suffer from the hot iron, he loses his cause. The Arabs ascribe this wonderful escape, not to the Almighty Protector of innocence, but to the Devil. Persons have been known to lick the red-hot iron (called *beshaa*) above twenty times without the slightest injury. The mebesshae receives for his trouble forty piastres, or a she-camel of two years. Whenever a person is accused of man-slaughter or murder, and denies the fact, or in any other cause which has, according to the Arabian expression, blood for its object, an appeal is always made to the mebesshae. In such a case the testimony of witnesses, however numerous, is not admitted, nor can the kady determine it; but when the accused denies, the plaintiff's only tribunal is the mebesshae's. If an Arab be dissatisfied with the sentence of his kady, he may apply to another, or to several; but these generally confirm the first sentence. If he should still think himself wronged, notwithstanding the decision of the kady and of the ordeal against him, he may refuse to

obey the sentence, because in fact there does not exist any legal authority which can enforce it. In such cases, relations generally persuade him to make terms; but if he continue obstinate, they must not abandon him, lest blood should be shed, and revenge for it inflicted on them, although they may not have taken part in the affray.

Corporal punishments are unknown among the Arabs; the sentences of the sheikh, the umpire, the kady, and the mebesshae, founded on immemorial usage, always award pecuniary fines, of whatever nature the crime may be of which a man is accused. Every offence has its fine ascertained in the kady's court; and the nature and amount of those fines are well known to the Arabs; and the fear of incurring them preserves order and tranquillity in the tribe.

All insulting expressions,* all acts of violence, a blow, however slight, (and a blow

* Such, as "You treat your guests ill;" (مطرد على ضيفك); or "You are a slave" (انت عبد); or "You are a dog" (انت جعري); or "You are a Heteyme" (انت حتيمي), a tribe of the Kebly Arabs not held in

may differ in its degree of insult according to the part struck,) and the infliction of a wound, from which even a single drop of blood flows, all have their respective fines ascertained. The kady's sentence is sometimes to this effect:—

Bokhyt called *Djolan* "a dog." Djolan returned the insult by a blow upon Bokhyt's arm; then Bokhyt cut Djolan's shoulder with a knife. Bokhyt therefore owes to Djolan—

For the insulting expressions	1 sheep.
For wounding him in the shoulder	3 camels.

Djolan owes to Bokhyt,

For the blow upon his arm .	1 camel.

Remain due to Djolan 2 camels and 1 sheep.

Among the fines paid for certain crimes and aggressions, that paid for killing a watch-dog (حق الحجري) is remarkable. The dead dog is held up by the tail, so that its mouth just touches the ground; its length is then measured, and a stick (as long from the sur-

much esteem; or "I know you well" (انا عرفتك); or "You are leprous," (انت ابرص).

face of the ground as the dog) is fixed into the earth: the person who killed the dog is then obliged to pour out over the stick as much wheat as will wholly cover it; and this heap of wheat is the fine due to the owner of the dog. I have heard that the kady of Constantinople exacts the same fine for the same offence, if the dog has not been killed by a man in self-defence.

If an Arab wants witnesses to any transaction between himself and another person, he calls upon all present, exclaiming *Ashehed yá fulán*, "bear thou witness, O * * *;" or it is deemed sufficient that he should touch their arms with his hand: this is considered as a summons to give testimony. If he does not observe either of those forms, should the transaction give rise to a law-suit, the kady immediately inquires whether the witnesses are *hadherein* (by-standers), or *sháhedein* (actual witnesses): if none appear but by-standers, the opposite party may reject their evidence. The *hadherein* may insist that the disputants should come with the kady to take their evidence at their own tents; while, on the other hand, custom

obliges the actual witnesses (towards whom the above-mentioned forms have been observed) to present themselves in person before the kady, although he may be encamped at some days' distance. If a witness be unable from disease to perform such a journey, his sheikh takes his evidence, and communicates it either verbally or in writing to the kady, observing that he himself bears witness to the sick man's declaration. The bystanders, *hadherein*, are likewise called اولاد هلال or اولاد الخير or الخير محضر. If there are any witnesses, the kady immediately gives his sentence; if there are none, he orders the accused party to swear a solemn oath professing his innocence; if he swears, he is considered as acquitted. The oath is never required of the claimant or prosecutor, but always of the defendant, according to the rule expressed in a common saying, "It is not proper that one should swear and eat" (ما يسير يحلف و ياكل). According to the same rule, the mebesshae never commands the plaintiff, who claims the price of a relation's blood, to try the red-hot spoon, but leaves the benefit of that ordeal to the accused.

There are several judicial oaths in use among the Arabs, distinguished by different degrees of sanctity and solemnity. One of the most common in domestic life is to take hold with one hand of the *wasat*, or middle tent-pole, and to swear "by the life of this tent and its owners."

و حياة هد * بيت و اصحاب البيت كذا و كذا

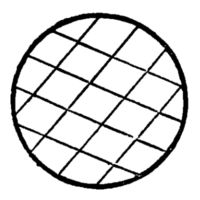
A more serious oath, often taken before the kady, is called the "oath of the wood" (يمين العود). To try the veracity of a person, a small piece of wood (or some straw), is taken up from the ground, and presented to him with these words—"Take the wood and swear by God, and the life of him who caused it to be green, and dried it up."

خذ العود و احلف بالله و حياة من خضّره و يبّسه

A still more solemn oath is the *yemein el khet* (يمين الخط), or "oath of the cross lines:" this is only used on very important occasions. Thus, if a Bedouin accuses his neighbour of

* هد for هذا

a considerable theft, and cannot prove the fact by witnesses, the plaintiff takes the defendant before the sheikh, or kady, and calls upon him to swear in his defence whatever oath he may choose to demand from him. If he complies readily, his accuser leads him to a certain distance from the camp, because the magical nature of the oath might prove pernicious to the general body of Arabs, were it to take place in their vicinity: he then with his *sekin*, or crooked knife, draws on the sand a large circle, with many cross lines inside it.



He obliges the defendant to place his right foot within the circle, he himself doing the same, and addressing him in the following words, which the accused is obliged to repeat —"By God, and in God, and through God, (I swear) I did not take it, and it is not in my possession."

و الله و تالله و بالله انّي ما اخذته و ما هو عندى

Some persons enter the circle with both feet. It is said that Mohammed once made use of this oath; and to swear falsely by it, would for ever disgrace an Arab. To make it still more solemn, a *shemle* (or camel's udder-bag) and an ant (*el nemle*) are placed together within the circle; indicating that the accused swears by the hope of never being deprived of his camel's udder, and of never experiencing a time when he should want even the winter provision of an ant. Such is the *yémein el shemle we nemle*, or "oath of the shemle and nemle." (يمين الشمله و النمله) Another civil institution of the Arabs must here be mentioned, since it greatly contributes to maintain peace and tranquillity among a multitude of fierce and turbulent soldiers, who acknowledge no law but that of the strongest. This is the institution of the *wasy* (وصي), or "guardian." If an Arab wishes to provide for the security of his family even after his own death, he applies (though in the prime of life) to one of his friends, and begs that he will become guardian to his children. The ceremony on this occasion is that he should present himself, leading a she-

camel, before his friend: then he ties one of the hanging corners of the *keffie* or kerchief of his friend into a knot, and leading the camel over to him, says, "I constitute you wasy for my children, and your children for my children, and your grandchildren for my grandchildren." If his friend accepts the camel, (and it is seldom refused,) he and his whole family become the hereditary protectors of the other man's descendants. The obligation of the wasy, and the claims of the protected, equally descend to their heirs, in the order of their institution: thus, A has made B wasy to his children; B's sons are wasy to A's grandchildren; B's grandsons to A's great grandchildren, &c.; but A's great grand-children have no claim to the direct protection of B's children. Almost every Arab has his wasy in some other family, and is at the same time wasy to a third family: even the greatest sheikh is not without his guardian. The ward applies to his wasy whenever he thinks himself aggrieved, and in defending his ward the wasy's whole family co-operate with him. This system of guardianship is particularly

beneficial to minors, to women, and to old men, who find it necessary to resist the demands of their sons. Thus it appears, that the Arabs constitute within their own families and those of the wasys so many armed bodies, which, by the fear they mutually entertain of each other, preserve peace in the tribe; and perhaps nothing but this institution could save a nation so fierce and rapacious from being destroyed by domestic dissensions.

The ceremony of tying a knot on the end of the wasy's keffie, is done that he may look out for witnesses to prove the act: the same custom is observed whenever any transaction is to be witnessed. The she-camel, حاجه, given to the wasy ought to be four years old: from a poor man, the wasy will accept of an *abba*, or mantle, instead of a camel.

The laws of inheritance among the Arabs are those prescribed by the Korán, and the property is divided among the male children in equal shares. If a father leaves at his death some children under age, the next relation takes them under his care; and if the father's tent should have been struck, he

lodges them in his own, and becomes guardian of their property. The whole tribe knows, by the number of sheep and camels, the amount of the deceased's possessions; the minor cannot therefore be easily defrauded. The profits arising from the management of the property, furnish clothes &c. for the children. The boy takes it into his own hands as soon as he is able to know its value, i. e. at about the age of twelve years: before this time, the nearest relation exercises a certain influence over him; but should it be employed to the injury of the minor, an application is made to the wasy. If the creditors of the deceased make claims upon the heir, and that the debt consists of cattle, the due number is paid to the creditor: if the debt be for merchandise furnished, the creditor only receives the amount of the real value of the goods at the current price of the day, without any allowance for profit.

The Warfare and Predatory Excursions of the Bedouins.

The Arab tribes are in a state of almost perpetual war against each other; it seldom happens that a tribe enjoys a moment of general peace with all its neighbours, yet the war between two tribes is scarcely ever of long duration; peace is easily made, but again broken upon the slightest pretence. The Arab warfare is that of partisans; general battles are rarely fought: to surprise the enemy by a sudden attack, and to plunder a camp, are chief objects of both parties. This is the reason why their wars are bloodless; the enemy is generally attacked by superior numbers, and he gives way without fighting, in hopes of retaliating on a weak encampment of the other party. The dreaded effects of "blood-revenge," which shall be hereafter noticed, prevent many sanguinary conflicts: thus two tribes may be at war for a whole year without the loss of more than thirty or forty men on each side. The Arabs, however, have evinced on some

occasions great firmness and courage; but when they fight merely for plunder, they behave like cowards. I could adduce numerous instances of caravan-travellers and peasants putting to flight three times their number of Arabs who had attacked them: hence, throughout Syria, they are reckoned miserable cowards, and their contests with the peasants always prove them such; but when the Arab faces his national enemy in open battle, when the fame and honour of his tribe are at stake, he frequently displays heroic valour; and we still find among them warriors whose names are celebrated all over the Desert; and the acts of bravery ascribed to them might seem fabulous, did we not recollect that the weapons of the Arabs allow full scope to personal prowess, and that in irregular skirmishing the superior qualities of the horse give the rider incalculable advantages over his enemies. Thus we read in the history of Antar that this valiant slave, when mounted upon his mare *Ghabara*, killed with his lance, in a single battle, eight hundred men. However incredulous respecting the full amount of this statement,

I may here be allowed to mention the name of a modern hero, whose praise is recorded in hundreds of poems, and whose feats in arms have been reported to me by many ocular witnesses. *Gedoua Ibn Gheyan el Shamsy* is known to have slain thirty of his enemies in one encounter; he prided himself in having never been put to flight, and the booty which he took was immense. But his friends alone benefited by this, for he himself continued always poor. His life at last was sacrificed to his valour. A war broke out in the year 1790, between the *Ibn Fadhel* and *Ibn Esmeyr* tribes, while most of the Aenezes engaged themselves on one side or the other. After many partial encounters, the two sheikhs, each with about five thousand horsemen, met near *Mezerib*, a small town on the Hadj road, nearly fifty miles from Damascus, on the plain of Hauran, and both determined on a general battle that should terminate the war. The armies were drawn up in sight of each other, and some slight skirmishing had commenced, when Gedoua (or, as the Bedouins in their dialect called him, *Djedoua*) formed the generous

resolution of sacrificing his life for the glory of his tribe. He rode up to Ibn Esmeyr, under whose banners the Shamsy then fought, took off his coat of mail, and his clothes to his shirt, and approaching the chief, kissed his beard, thereby indicating that he devoted his life to him. He then quitted the ranks of his friends, and, without any arms besides his sabre, drove his mare furiously against the enemy. His valour being well known to the troops of both parties, every one waited with anxious expectation the result of his enterprise. The strength of his arm soon opened a way among the hostile ranks; he penetrated to their standard, or *merkeb*, which was carried in the centre; felled to the ground the camel that bore it by a stroke on its thigh; then wheeled round, and had already regained the open space between the two armies, when he was killed by a shot from a *metrás*, or foot-soldier.* His friends,

* The *metrás*, (متراس), or foot-soldiers, are armed with firelocks; they crouch down in front between the lines of horsemen, and place heaps of stones before them, on which they rest their muskets, that they may take a more certain aim.

who had seen the *merkeb* fall, rushed with a loud cheer upon their enemies, and completely routed them; above five hundred foot-soldiers having been slain on that day. Whenever the *merkeb* falls, the battle is considered as lost by the party to whom it had belonged.

I have already mentioned, that the usual mode of warfare is to surprise by sudden attacks. To effect this the Arabs sometimes prepare an expedition against an enemy, whose tents are at a distance of ten or twenty days from their own. The Aenezes are not unfrequently seen encamped in the Hauran, and making incursions into the territory of *Mekka*; or a party of the *Dhofyr* Arabs from the vicinity of Baghdad, plundering the Aeneze encampments near Damascus; or some of the *Beni Sakhr* tribe from *Djebel Belkaa*, seeking for pillage in the province of Irak Arabi. Whenever they resolve to undertake a distant expedition, every horseman who is to be of the party, engages a friend to accompany him: this *zammal*, or companion,* is mounted on a

* *Zammal*, زمّل. Two men riding upon one camel are

young and strong camel. The horseman provides camel-bags, a stock of food, and water. He mounts behind the *zammal*, that his mare may not be fatigued before the decisive moment (ساعة الكسب) arrives. When the *ghazou* (غزو), or flying detachments, approach the enemy, their chief (كبير الغزو or عقير الغزو) generally appoints three meeting-places (ميعاد), where the zammals are to wait for the horsemen who push forward to the attack. The first meeting-place is seldom more than half an hour's distance from the enemy's camp, in a *wády* (or valley), or behind a hill. If, at the appointed time, their party does not return to them, the zammals hasten to the second meeting-place, and halt there for a whole day in expectation of their friends; thence they proceed to the third station, where they are to remain three or four days; this place being always at a long day's distance from the object of attack, the enemy's camp. If, after the expiration

called *merdouf*, مردوف, frequently seen among Bedouins; a party of armed camel-riders they call *rukub*, ركب; a party of horsemen, *kheyáleh*, خيالة

of that time, none of their people return, they hasten homewards as fast as possible. Should the expedition have proved successful in the taking of booty, the zammal is rewarded with a she-camel, even though his friend's share should not amount to more than a single camel; but if the horseman have been defeated, the zammal does not get any remuneration. It sometimes happens on distant expeditions, that all the horsemen are destroyed; if they are repulsed, and cut off from the zammals, who have with them the food and water, they must perish in the barren plain, or submit to be stripped and plundered.

Whenever an enemy comes from a distance to attack an encampment, he does not trouble himself about the property that may be in tents, but drives away the horses and camels. If, on the contrary, the enemy's camp is near, the conquerors take away the tents, and all that they contain. In such case, a courageous woman may recover one of her husband's camels, if she run after the retiring enemy, and call out to their chief, "O noble chief, I beg my nourishment from God and

from you!—we shall be starved!" (يا عقيد القوم اريد من الله و منك الاكل نحن مقطوعين) If she can keep up with the troop for any length of time, the chief will think himself bound in honour to give her a camel from his own share of the booty.

Whatever these Arabs take in a successful expedition, is shared according to previous agreement. Sometimes every horseman plunders for himself; at other times, an equal division is to be made. In the former case, whatever an Arab first touches with his lance is regarded as his sole property; thus, if a herd of camels be found, every one hastens to touch with his lance as many as he can before any other person, calling out as he touches each, "O N * * *, bear witness! O Z * * *, behold thou art mine." The chief of the *ghazou* (not always the sheikh of the camp, but some other respectable man of the tribe) generally stipulates for an extra portion of the booty; for instance, that all the male camels taken should be his, or one-tenth of the plunder above his ordinary share. If a large party take but a comparatively small booty, the chief on his return as-

sembles the men, and the cattle that they had taken, before his tent, and then says to his companions, one after another, "Go thou and take one;" "and thou, go thou and take one," &c. When all have taken an equal share, should some few remain, which it would be difficult to divide among such numbers, the chief pronounces the word *máleha* (مالحه—which I am unable to explain, for it cannot here signify *salted*); on this signal, they all rush upon the remaining cattle, and whatever beast a man first seizes he retains as his own property.

The Aenezes never attack by night; this they regard as *boag* (بوق), or treachery; for, during the confusion of a nocturnal assault, the women's apartments might be entered, and violence offered, which would infallibly occasion much resistance from the men of the attacked camp, and probably end in a general massacre—a circumstance which the Arabs constantly endeavour to avoid. An exception, however, must here be made; for the *Shammar* Arabs have a peculiar custom of attacking by night the enemy's camp, when it happens to be situated near their own. If

they can reach it unobserved, they suddenly knock down the principal tent-poles; and whilst the surprised people are striving to disengage themselves from the tent-coverings which had fallen on them, the cattle is driven off by the assailants. This kind of attack they call *beyát* (بياط).

But the female sex is respected even among the most inveterate enemies, whenever a camp is plundered; and neither men, women, nor slaves, are ever taken prisoners. If the Arabs, after their camp has been plundered, receive a reinforcement, or can rally, they pursue the enemy; and whatever they can recover of the plundered property is returned to its original owner.

In the plundering of a camp, but few men are ever killed. As the camp is generally taken by surprise, defence would be useless against superior numbers; and an Arab never kills an unresisting foe, unless he has to avenge the blood of some relation.

The surprise of a camp often proves unsuccessful, in consequence of a previous intimation, either given by individuals who have settled among the enemy, or by one

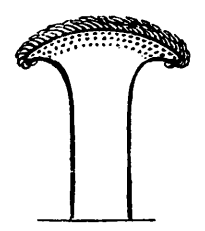
of the hostile tribe desirous of saving from ruin some intimate friend residing in the camp which is the object of attack: those who contrive to give such intimation are called *nezeir* (نذير).

If an Arab, pursued by an enemy, finds that the strength of his mare is nearly exhausted, he may save his life by throwing himself off (*howel* حوّل) and begging protection. To do this, however, is considered a disgrace, which nothing but extreme necessity can excuse; and the enemy will boast ever after, that such a person had leaped from his mare while he pursued him. Although life is spared on these occasions, a man loses his mare and all his clothes. If the flying party will not yield on the near approach of his pursuer, who calls out repeatedly "*howel! howel!*" "get down! get down!" the pursuer wounds or kills him with a thrust of his lance.

It sometimes happens in a war between two tribes, that an Arab of one has some private business with a man of the other tribe which requires a personal interview. Upon this occasion, he convokes at his sheikh's all the

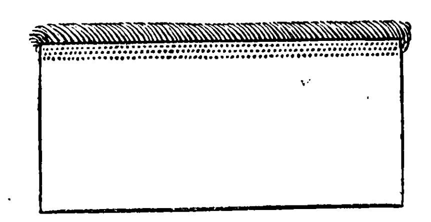
principal men of his own tribe, and all the individuals of the enemy's, who may be resident in the camp, and taking a lance, or a hawk, he calls the whole company to witness that he designs one or the other as a present to the sheikh of the enemy's tribe, which he proposes to visit. When he arrives at the hostile camp, and delivers his present, he is allowed to continue there as long as his business may render his presence necessary. Should he be stopped on his return, and stripped by some of the enemy, his own sheikh will remonstrate with the enemy's, and the property taken will infallibly be restored.

Some of the great Aeneze chiefs use, in time of war, what may perhaps be styled the "battle banner;" for it is never displayed but in decisive and important actions, where the fall or the loss of it is regarded as a signal of defeat. This standard is of two sorts, one called *merkeb*, (مركب, or the "ship,") consisting in two stands of wood, about six or seven feet high; of which the annexed figure represents the shape.



These are placed one opposite to the other on a camel's back, so that above there is not more than a span's distance between them; but below they are sufficiently separated for a person to sit in the midst on a saddle, and guide the camel: the upper part of this standard is covered with black ostrich feathers.

The other sort of banner is called *otfe* (عطفه); this consists of two side pieces of board, of an oblong square form, about five feet high, ornamented like the other with ostrich feathers. Such is now used by the *Teyar*, the chief of *Would Aly*.



Ibn Esmeyr, and *Ibn Fadhel*, have each a *merkeb*. The guide of the camel, that carries either a *merkeb* or an *otfe*, is never an adult free-born Arab, but a boy, an old woman, or a slave; for it is thought beneath the dignity of a man to sing or howl the cry called ظغرايط, with which the guide animates those who accompany the standard to battle. All the horsemen assemble around it; and the principal efforts of both parties are directed against the respective *merkeb* or *otfe* of the enemy. A captured banner is borne in triumph to the tent of the victorious sheikh.

Peace is concluded between two sheikhs under the tents of a third tribe friendly to both parties. The most frequent cause of war is a jealousy about watering-places and pasture grounds; but the dispute is soon settled, if one party be desirous of peace. If there be a domestic or internal discord among families of the same tribe and their *wasys*, the heads of the families soon effect a reconciliation. When a sheikh perceives that his people are not well satisfied with

the terms of peace, he sends to the other party a written or verbal notification, that hostilities must be renewed. (مردود النقا—the Bedouins use the word نقا for حرب)

To prevent the deadly effects of the "blood-revenge," or the *thár* (below mentioned), which is claimed by the relations of all who have been killed, even in open war, the sheikhs, by consent of the majority of their people, may conclude peace on condition of remitting, on both sides, whatever "price of blood," or private debts (arising from any cause except the *boag*, or treachery, before noticed) may be reciprocally due; and on this occasion they say, "The sheikhs have dug and buried." (الشيوخ احتلكسوا و حفروا و دفنوا) But to these terms of peace the Arabs do not willingly assent.

The Aenezes no longer regard as sacred those months, during which, in ancient times, peace became a religious duty among all Arabs: they now attack their enemies even in the holy month of Ramazan. There are, however, in every lunar month, three days during which the Aenezes never fight;

the sixth, sixteenth, and night of the twenty-first.*

The Blood-revenge, or Thár ثار

I am inclined to believe that this salutary institution has contributed, in a greater degree than any other circumstance, to prevent the warlike tribes of Arabia from exterminating one another. Without it, their wars in the Desert would be as sanguinary as those of the Mammelouks in Egypt; and as the principal causes of war exist as long as the nation continues its nomadic life, it can hardly be doubted that an uninterrupted state of war would soon reduce the most powerful tribes to little more than a name. But the terrible "blood-revenge" renders the most inveterate war nearly

* To express this they say,

كفي الله شرّ الست مع ستّ العشر و واحد العشرين
يكفيك الكدي

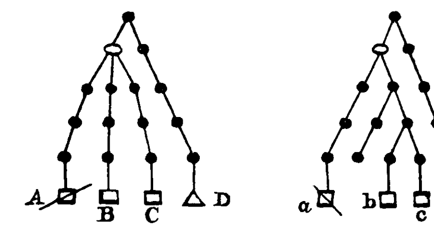
The Aenezes likewise abstain from fighting on a Wednesday, superstitiously believing that they should lose the battle.

bloodless; and few subjects can be so interesting in a work that treats of Arabian manners and customs.

It is a received law among all the Arabs, that whoever sheds the blood of a man, owes blood on that account to the family of the slain person: this law is sanctioned by the Korán (II. 173.) which says—"O true believers, the law of retaliation is ordained to you for the slain; the free shall die for the free," &c. But the same book (XVII. 35.) says —"And whoever shall be unjustly slain, we have given to his heir the power of demanding satisfaction; but let him not exceed the bounds of moderation;" (فلا يسرف في القتل) viz. in putting the murderer to a cruel death, or avenging his friend's blood on any other person than the man who had actually killed him. The Arabs, however, do not strictly observe this command of their holy volume; they claim the blood not only from the actual homicide, but from all his relations; and it is these claims that constitute the right of *thár*, or the "blood-revenge."

This rests within the *khomse*, or fifth generation (the Arabs say الثار في الخمسه), those

only having a right to avenge a slain parent, whose fourth lineal ascendant is, at the same time, the fourth lineal ascendant of the person slain; and, on the other side, only those male kindred of the homicide are liable to pay with their own for the blood shed, whose fourth lineal ascendant is at the same time the fourth lineal ascendant of the homicide. The present generation is thus comprised within the number of the *khomse*. The lineal descendants of all those who were entitled to revenge at the moment of the manslaughter, inherit this right from their parents.



Thus, if A has killed *a*, B and C and their ascendants may be killed, but D is not comprehended within the *khomse*, and the *thár* does not reach him; *b* and *c* have claims to the thár, but *d* has not. The right to blood-

revenge is never lost: it descends on both sides to the latest generations.

If the family of the man killed should in revenge kill two of the *dammawy's* (رجل دموي) or homicide's family, the latter retaliate by the death of one. If one only be killed, the affair rests there and all is quiet; but the quarrel is soon revived by hatred and revenge.

It depends upon the next relations of the slain person to accept the price of blood, which, among the Aenezes, is fixed by their ancient laws. If he will not agree to the offered price of blood, the homicide and all of his relations, who are comprised within the *khomse,* take refuge with some tribe where the arm of vengeance cannot reach them. A sacred custom allows to the fugitive three days and four hours, during which no pursuit after them is made. These exiles are styled *djeláwy* (جلاوي), and some of them are found in almost every camp.*

* Some of the *djeláwys* find themselves so pleased in the society of those Arabs who have protected them during their exile, that, even after the price of blood is settled, they do not return home, but remain with their new

In consequence of a single murder, it is sometimes necessary to remove many hundred tents. The djeláwys remain in exile till their friends have effected a reconciliation, and prevailed upon the nearest relation of the slain person to accept the "price of blood." Families of djeláwys are known to have been fugitives from one tribe to another (according as they become friendly or hostile to their original tribe) for more than fifty years; and it frequently happens that during the life of the son and grandson of the person killed, no compromise is made. To avenge the blood of a slain relation, all means are reckoned lawful, provided the homicide be not killed while he is a guest in the tent of a third person, or if he has taken refuge even in the tent of his deadly foe. In most cases, however, the price of blood is accepted; and the Aenezes do not censure the relations for making this arrangement: but it would reflect shame on the

friends. They do not, however, join their new friends in battle against their own tribe; but if booty should be taken, and some of the djeláwy's property found (that had been left with the tribe), it will be returned to them.

friends of the slain person if they were to make the first overture. When at last it is agreed to settle the matter, a man's blood is estimated in the following manner: If an Aeneze has killed an Aeneze, the price is "fifty she-camels, one *deloul* (a camel fit for mounting), a mare, a black slave, a coat of mail, and a gun." The last-mentioned five articles constitute what is called the *sola* (صلع). The fifty camels, with the *sola*, are called the *deey* (دية). If an Aeneze kills an Arab of a different tribe, or if a foreigner kills an Aeneze, the *deey* is regulated according to the custom prevalent in the stranger's tribe. Thus among the *Maualy*, *Serdye*, *Feheyly*, and others of the Arab el Shemâl, the blood is worth one thousand piastres, or above fifty pounds sterling. Among the *Amour*, it is five hundred piastres. The quality of the articles comprised in the *deey* is not regarded; provided that the *deloul* be a good strong camel, the mare may be of the worst breed, and the gun not worth more than a few piastres. Still it is necessary that the *sola* should be paid. But the whole number of camels is

seldom required. If the next relation of the slain man (to whom alone the *deey* belongs) declares himself ready to accept it, the friends of the dammáwy, with their wives and daughters visit the tent of their enemy, and every one begs of him to remit part of the *deey* for the sake of the petitioner. If he be generous, he then remits one camel for the sake of such and such a man, and two or three camels for the sake of a young pretty girl, &c. till there remains only a certain number, below which he will not descend. He never dispenses with the mare, the slave, and the gun. The dammáwy himself, or his principal friend, then comes with a she-camel to the tent of the adversary, before whom the animal is killed, and its blood is supposed to wash away that of the person slain. The camel is immediately eaten up by the friends of both parties, and is reckoned as part of the *deey*. At parting, the dammáwy, or his representative, ties a white handkerchief on the end of his lance, as a public notification that he is now *free from blood.* (بانّه خلص من الدم) Part of the *deey* is paid immediately, the

remainder in two or even three years after. The whole family of the dammáwy generally contributes to make up the *deey*.

If a person kills his own kinsman, the nearest relatives of the latter demand the price of blood from the individuals of their own family; in this case, the *deey* is usually collected without delay, and paid off. It is said, that if a slave has been killed, the master avenges his death as if he had been a freeman, and is therefore entitled to receive the *deey* himself: of this I am not quite certain; but an emancipated slave has all the claims of *thár*, or "blood-revenge," that a free Arab enjoys.

For those killed in wars between two tribes, the price of blood is required from the persons who were known to have actually killed them. If peace is made without the condition of "digging and burying," (above mentioned,) the blood must be avenged, even if the relations know only from vague report, who were the killers of their friends. As it is very difficult to ascertain by what individual a horseman has been killed, an appeal is made to the *Mebesshae*

(above mentioned), if the person accused denies the slaughter. For blood shed in battles it is not customary to admit the testimony of witnesses before the kády; the fiery spoon alone can decide.

In time of war it necessarily happens that there is always "blood" among the tribes (or, as the Arabs say, بيننا دم). But even here a distinction must be made. If this blood-debt arise from men killed in the heat of skirmishing, and that the life of all who gave themselves up to the victor is spared, the Arabs say, for instance, "Between the *Fedhaán* and *Mauálys* there is blood." بين الفضعان و الموالي دم If, on the contrary, some individuals of one contending tribe begin to kill their enemies in a manner against the law of nations (بغير طريق الناس), that is, by cutting their throats with knives while they lie wounded on the ground, or by killing them after they have dismounted; in such cases the Arabs say, "Between us there is slaughter" (بيننا ذبح); and the aggrieved party retaliates by killing a double number of their enemies with the same circumstances of cruelty. This produces great animosity

among the tribes: I heard, however, that of horsemen so slain, the number seldom amounts on both sides to more than fifteen or twenty, though the war may have lasted for some years. The Mauály Arabs are generally accused of treachery in slaughtering their enemies, whose relations never fail to claim the right of blood-revenge.

Robbery and Theft.

Having noticed the expeditions undertaken by the Arabs against their enemies, I must now give some account of their clandestine warfare, and of those depredations to which both friends and enemies are equally exposed. The Arabs may be styled a nation of robbers, whose principal occupation is plunder, the constant subject of their thoughts. But we must not attach to this practice the same notions of criminality that we entertain respecting highwaymen, housebreakers, and thieves, in Europe. The Arabian robber considers his profession as honourable; and the term *harámy* (robber) is

one of the most flattering titles that could be conferred on a youthful hero.

The Arab robs his enemies, his friends, and his neighbours, provided that they are not actually in his own tent, where their property is sacred. To rob in the camp, or among friendly tribes, is not reckoned creditable to a man; yet no stain remains upon him for such an action, which, in fact, is of daily occurrence. But the Arab chiefly prides himself on robbing his enemies, and on bringing away by stealth what he could not have taken by open force. The Bedouins have reduced robbery, in all its branches, to a complete and regular system, which offers many interesting details. If an Arab intends to go on a predatory excursion (غزو جيش or ظلام), he takes with him a dozen friends. They all clothe themselves in rags. Each takes a very moderate stock of flour and salt, and a small water-skin; and thus slenderly provided they commence, on foot, a journey of perhaps eight days. The *harámys* (حرامي), or *robbers*, are never mounted. When they arrive, about evening, near the camp which is the intended object

of their enterprise, three of the most daring are despatched towards the tents, where they are to arrive at midnight, a time when most Arabs sleep: the others are to await their return within a short distance of the camp. Of the three principal actors, each has his allotted business. One of them (styled *el mostambeh* المستنبح) stations himself behind the tent that is to be robbed, and endeavours to excite the attention of the nearest watch-dogs. These immediately attack him; he flies, and they pursue him to a great distance from the camp, which is thus cleared of those dangerous guardians. Another of the three, called emphatically *el harámy* (الحرامي), or "the robber," now advances towards the camels, that are upon their knees before the tent; he cuts the strings that confine their legs, and makes as many rise as he wishes. (It must here be remarked that an unloaded camel rises and walks without the least noise.) He then leads one of the she-camels out of the camp; the others follow as usual. The third adventurous companion (styled *kaÿde*, قعيدة) places himself meanwhile near the tent-pole, called "the hand," holding a long and

heavy stick over the entrance of the tent, ready to knock down any person who might come forth, and thus give time for the *haràmy's* escape. If the robbery succeed, the *háramy* and *kaÿde* drive the camels to a little distance; each then seizes by the tail one of the strongest camels, which they pull with all their might; this causes the beasts to gallop, and the men thus dragged, and followed by the other camels, arrive at the place of rendezvous, from which they hasten to join the *mostambeh*, who has, in the mean time, been engaged in defending himself from the dogs. It often happens that as many as fifty camels are stolen in this manner. The robbers, travelling only at night, return home by forced marches. To the chief of the party, and the three principal actors, an extra share of the booty is allowed.

But very different effects attend a failure of their project. If any neighbour of the tent attacked perceives the *harámy* and *kaÿde*, he awakens his friends, they surround the robbers, and he who first seizes one of them makes him his prisoner or *rabiet* (ربيط). The Bedouin laws concerning the *rabiet* are very

curious, and show the influence which custom, handed down through many generations, (although not connected with religion,) may exercise over the fiercest characters among the wildest sons of liberty. The *rabát* (رباط, or he who seizes the *rabiet*) asks his captive on what business he had come, and this question is generally accompanied by some blows on the head. "I came to rob, God has overthrown me," is the answer most commonly given. The prisoner is then led into the tent, where the capture of a *harámy* occasions great rejoicing. The next act of the *rabát* is to clear the tent of all witnesses; then, still holding his knife, he ties the prisoner's hands and feet, and afterwards calls in the people of his tribe. Some one of them, or the rabát himself, then addresses the *harámy*, saying, *Neffa*, (نفّي) or "renounce;" and the *harámy*, dreading a continuation of the beating, is induced to answer, "*Beneffa*," بنفي, (or *yeneffa*, ينفي) "I renounce." This ceremony is founded on a custom of the dakheil, which I shall here explain. It is established as a law among the Arabs, that as soon as a person is in

actual danger from another, and can touch a third Arab, (be the last whoever he may, even the aggressor's brother,) or if he touch an inanimate thing which the other has in his hands, or with which any part of his body is in contact, or if he can hit him in spitting or throwing a stone at him, and at the same time exclaims, *Ana dakheilak*, (انا دخيلك) "I am thy protected," or *Terany ballah wa bak ana dakheilak*," (ترانّي بالله وبك انا دخيلك) he is no longer exposed to any danger, and the third is obliged to defend him: this, however, is seldom necessary, as the aggressor from that moment desists. In like manner the *harámy* would be entitled to the same privilege, could he find an opportunity of demanding it. On this account, the persons entering the tent desire him to "renounce" (that is, the privilege of *dakheil*), and his reply, "I do renounce," makes it impossible for him to claim any further the protection due to a *dakheil*. But this renunciation is only valid during the present day; for, if the same persons on the next day should enter the tent, the same form of renunciation would be necessary, and in general it is re-

peated whenever any person enters the tent. That the *harámy* may not easily escape, or become the *dakheil* of any one, a hole is formed in the ground of the tent, about two feet deep, and as long as the man: in this hole he is laid, his feet chained to the earth, his hands tied, and his twisted hair fastened to two stakes on both sides of his head. Some tent-poles are laid across this grave, and corn-sacks and other heavy articles heaped upon them, so as to leave only a small opening over the prisoner's face through which he may breathe.

If the camp is to be removed, a piece of leather is thrown over the harámy's head; he is then placed on a camel, his legs and hands always tied: wherever the camp is pitched, a hole or grave is prepared, (as above described) for his prison. Thus buried alive, the prisoner does not yet resign all hope of escaping; this constantly occupies his mind, while the *rabát* endeavours to extract from him the highest possible ransom. If the former belongs to a rich family, he never tells his real name, but declares himself a poor beggar. If he be recognised, which

generally happens, he must pay as a ransom, all his property in horses, camels, sheep, tents, provisions, and baggage. His perseverance in pleading poverty, and in concealing his real name, sometimes protracts an imprisonment of this kind for six months; he is then allowed to purchase his liberty on moderate terms, or fortune may enable him to effect his escape. Customs long established among the Bedouins contribute much to that effect. If from the hole, which may be called his grave, he can contrive to spit into the face of a man or child, without the form of renunciation above mentioned, he is supposed to have touched a protector and liberator; or if a child* give him a morsel of bread, the *harámy* claims the privilege of having eaten with his liberator; and although this person may be the *rabát's* near relation, his right to freedom is allowed, the thongs which tied his hair are cut with a knife, his fetters are taken off, and he is set at liberty. Sometimes he finds means to disengage himself from his chains, during the rabát's absence;

* From this rule, however, is excepted the rabát's own

in this case he escapes at night, and takes refuge in the nearest tent, declaring himself *dakheil* to the first person he meets, and thus regains his freedom; but this seldom happens, for the prisoner always receives so very scanty an allowance of food, that his weakness generally prevents him from making any extraordinary effort, but his friends usually liberate him either by open force, or by contrivance in the following manner:—

A relation of the prisoner, most frequently his own mother or sister, disguised as a beggar, is received in the character of a poor guest by some Arab of the camp in which the *harámy* is confined. Having ascertained the tent of his *rabát*, the disguised relation introduces herself into it at night, with a ball of thread in her hands, approaches the hole in which he lies, and throwing one end of the thread over the prisoner's face contrives to guide it into his mouth, or fastens it to his foot; thus he perceives that help is at hand. The woman retires, winding off the thread until she reaches some neighbouring tent; then awakens the owner of

it, and applying the thread to his bosom, addresses him in these words: "Look on me, by the love thou bearest to God, and thy own self; this is under thy protection." (تراني بالله و بك هذا دخيلك) As soon as the Arab comprehends the object of this nocturnal visit, he rises, and winding up the thread in his hands, is guided by it to the tent which contains the *harámy*. He then awakens the *rabát*, shows him the thread still held by the captive, and declares that the latter is his *dakheil*. The *harámy* is then released from his fetters, the *rabát* entertains him as a guest newly arrived, and he is suffered to depart in safety. What I relate here is not a romantic or fictitious tale; the facts are literally true, as most of the enterprising robbers among the Arabs could authenticate from their own experience.

The *rabiet* is sometimes liberated in another manner; his friend remains in the camp till the Arabs strike their tents, when the prisoner, tied on a camel, is removed with the baggage of the family. His friend then contrives some opportunity of separating the camel which carries the prisoner from those

of the family, and drives it towards some other Arab, who becomes the *rabiet's* protector and deliverer.

If, however, no means can be devised for effecting the prisoner's escape, he must at length conclude some terms of ransom. A sum being fixed, it generally happens that among the *rabát's* tribe some settlers of his own tribe are found who become responsible for the amount. He is then consigned to those friends, one of whom accompanies him to his own home, and receives from him the stipulated ransom, camels or other articles, which he delivers punctually to the *rabát*. If the liberated robber cannot collect among his friends the full amount of the ransom, he is bound in honour to resign himself up into the hands of his *rabát*, and thus again become a captive. There are but few instances of the *rabiet's* refusing to pay, or to return; if his friendly bail cannot enforce the payment, he must satisfy the rabát from his own property; but he can inflict a severe punishment on his false friend, a punishment so dreaded that the Arabs very seldom incur

it. The bail has only to denounce the other as a traitor (*yeboagah* يبوقه) among all the tribes of his (the bail's) nation; after this, if the denounced person should come, in peace or war, to any tent of that nation, he cannot claim the privilege of a guest or of a *dakheil*, but may be stripped even by his host of all his property. The claim of *boag* (for so the Arabs pronounce بوق) ceases, whenever the traitor returns the stolen goods; his conscience or his own interest will at last bring him to terms; but he cannot be forced by the sheikh, or even by the persuasions of his own family, to restore the property. In the traitor's own tribe the *boag* has no effect, although the man will be subject to contempt for having incurred it.

If the father of a family (or a son) resolves upon a predatory expedition, however dangerous, he never mentions it to his nearest friends, but orders his wife or sister to make a provision of flour and salt in a small bag. To any inquiry respecting the object of his journey, he either replies,

" That's not your business," or gives the favourite Bedouin reply, " I go where God leads me;" (علي باب الله).

A father whose son has been taken prisoner (as a *rabiet*), often sacrifices his whole property for the ransom, because he considers it an honour that his son should be a harámy; and hopes that he will soon repay him by the result of a more successful expedition.

The *rabiet* is sometimes liberated without any ransom, or for one very moderate; this generally happens if his life is endangered by imprisonment: if he dies in fetters, his blood falls upon the *rabát's* head. A high-minded and generous Arab scorns to make his enemy a prisoner in the manner above described, but instances of this generosity are not very numerous.

Arabs never approach a hostile camp on foot, or in small numbers, but for the sake of robbing. To make an open attack, they come mounted on horses or camels; and though their attempt fail, they will be treated like fair enemies, not as robbers; stripped and plundered, but not detained.

On the contrary, when an Arab meets an unarmed enemy on foot, he knows him to be an *harámy* coming with the intention of robbing; he is therefore authorised to make him his *rabiet*, provided he can seize him in a place from which it is possible that he can return to his own camp before sun-set, or reach the tents of some friendly tribe.* In this case, the presumption is that the enemy intended that very night to rob the camp; but if the place where he meets the enemy be at a greater distance than one day's journey, or as far as one can march during the remainder of the day, (counting from the time of meeting till sun-set,) he is not justified in making him *rabiet*, but must treat him as a common enemy. Women are never imprisoned as *rabiet*.

Should a man be seized at the moment when he is endeavouring to release his captive friend or relation, he is himself made

* I learned, however, from some Arabs, that even among the Aenezes there are certain tribes, such as the Fedhan, who treat as *rabiet* all the enemies they can take indiscriminately, whether engaged in robberies or fighting in open warfare.

rabiet, provided that he arrived directly from the Desert; but if he has been received as a guest in any tent of the camp, or if he has even drunk some water, or sat down in one of the tents, and pronounced the salutation, *Salám aleyk!* ("Peace be to you!") he must be protected by the owner of the tent, and not molested, although his generous design has failed.

If the successful *harámys*, returning home, are overtaken with their booty by Arabs of the plundered tribe, or their friends, the stolen camels are retaken, but become the property of him who retakes them, and are not restored to the original owner; and whoever can seize a *harámy*, claims him as *rabiet*.

The *harámys*, while in the act of robbing, sometimes perceive that they are detected, or that day-light is near, which would expose them to danger, or that one of the party is disabled, and cannot follow; in these cases, they abandon the enterprise altogether, and, entering any of the tents, awake the people in it, and declare, "We

are robbers, and wish to halt"—نحن حرامي و نريد نتحول—"You are safe" (سلمتوا), is the reply. A fire is immediately kindled, coffee prepared, and a breakfast placed before the strangers, who are entertained as long as they choose to stay. At their departure, provision is given to them sufficient for their journey home. Should they meet on their return a hostile party of the tribe which they had intended to rob, their declaration, "We have eaten salt in such or such a tent" (نحن مالحين), is a passport that ensures them a safe journey; or, at all events, the testimony of their host would release them from the hands of any Arabs, whether of his own or some friendly tribe. But if the harámys, having been hospitably entertained by their protector, should on their return be so base as to rob some other Arabs of the hostile tribe, they forfeit the privilege of the *dakheil;* the individual robbed applies to their host, who immediately despatches a messenger to the sheikh of the robbers' tribe, claiming the stolen property, as having been stolen con-

trary to the laws of honour and justice. If the *harámys* restore the booty, all is settled. Should they refuse, their former host proceeds himself to meet them, bringing with him the copper dish, out of which they had eaten when he received them as guests. When he arrives at the tent of the robbers' sheikh, the whole tribe assembles: he tells the *harámys*, "this is the dish out of which you have eaten, (the token of the protection granted when you were in peril); return, therefore, the stolen cattle." If they comply, the affair ends amicably; if they persist in refusing, the Arab takes up the dish (called *makarah* مقرة), and publicly tells them, "You are traitors, and shall be every where denounced as such." (مبوّقين) The effects of this declaration are similar to those above mentioned, in the case of *boag*, or treacherous conduct.

On the conclusion of peace between two tribes, their sheikhs having "digged and buried" (as above mentioned), whatever "treachery" debts may be due to individuals on both sides continue due even after the peace, the efforts of *boag* never

ceasing till the account is completely settled.

The reception of a *dakheil* is voluntary; it may be, but seldom is refused. The Arabs say that the *dakhal*, or man soliciting protection, comes upon us by surprise; we have no merit in complying with his request; but on some occasions the right of *dakheil* is only partially granted. If in battle, where there is "slaughter," (see above,) a pursued enemy can find an opportunity of throwing himself on the favour of an Arab who happens to be a friend of the pursuer, the Arab will perhaps tell him, "I protect your life, but not your horse, nor your property:" these, of course, are taken by the pursuer.

Women, slaves, even strangers, may receive a *dakheil*. They transfer him immediately—a woman, to her father, her husband, or relation—a slave, to his master—and a stranger, to his host. I have observed that, under certain circumstances, the *rabiet*, by touching any person, may declare himself his *dakheil;* but it must be understood, that no one, by voluntarily touch-

ing the *rabiet*, can himself liberate him. This is a necessary precaution of the law, because the man to whom the prisoner belongs has always some secret enemy in his own tribe, who would endeavour to defraud him of the ransom; he must, therefore, be constantly on his guard, and either force his prisoner to renounce the privilege of *dakheil*, or else prevent the admission of any visitors. The *rabat*, if much occupied, may consign his prisoner to the care of some trusty friend, who guards him in his (the friend's) own tent, and receives in advance, for his trouble, a she-camel.

If any man should hurt or molest the *dakheil* of another, (a circumstance that rarely happens,) his whole property would not be thought by the kady sufficient to atone for such an offence—greater than if he had injured the protector himself. To express that "my *dakheil* has been wronged by a third person," the Arab says, "my ground has been cut up or trampled on;" "my honour has been injured." (قطعت ارضي or كسرت عرضي)

So far I have only noticed the robberies

committed in hostile camps; but the Arabs do not restrict their depredations to the tents of enemies, they often rob people of their own, or some friendly tribe. Such a robber, taken in the very fact, is condemned by the ancient law to forfeit his right hand; but custom allows him to redeem this at the price of five she-camels, payable to the person whom he proposed to rob. Those who practise such depredations on their friends are never made *rabiet*; they are called *netál* (نتّال, not *neshál*, نشال, the common term in Syria for "a thief").

Hospitality of the Arabs.

After what has been related, it is scarcely necessary to say, that among the Aenezes a guest is regarded as sacred; his person is protected, and a violation of hospitality, by the betraying of a guest, has not occurred within the memory of man. He who has a single protector in any one tribe, becomes the friend of all the tribes connected in amity with that. Life and property may

with perfect security be entrusted to an Aeneze; and wherever he goes, one may follow him; but his enemies become the enemies of the man whom he protects. The messengers between Aleppo, Baghdad, and Basrah, are always Aenezes. They formerly accompanied English gentlemen, returning from India or going there, through the Desert; and although some few instances have occurred, of travellers being plundered on the road by strange tribes, it is certain that their Aeneze guides, however importunate in their demands for money, faithfully observed the engagement which they had made. I here may state a fact from my own experience.—In June 1810, I set out from Aleppo with a sheikh of the *Fedhân*: he had been plundered near Hamah by some Mauały Arabs, with whom the Aenezes were then at war. Most of his property, and the camels of his Arabs, having been restored through the influence of the mutsellim of Hamah, the sheikh continued his journey; but took fright on the Wahaby's approach to Damascus, near which city his family was encamped; he therefore refused to accompany me as far

as Tedmor, but gave me a single guide to conduct me among the ruins, and proceeded on his way towards the south. I feared, at that time, that the sheikh had betrayed me; but it soon appeared that the single guide was a sufficient protector in every respect. All the Arabs whom we met received me with hospitality; and I returned with him across the Desert to Jeroud, twelve hours distant from Damascus.

A guest, as well as the host himself, in an Arab tent, is liable to nocturnal depredation; certainly not from any individual of the host's family, but from *harámys*, or *netáls*. Knowing, however, that such is the case, and jealous lest any circumstance should excite a suspicion of his own integrity, the host takes particular care of the stranger's mare or camel; and if rich and generous, should a robbery occur, he indemnifies the stranger for whatever loss he may sustain while under the protection of his hospitality.

Strangers, who have not any friend or acquaintance in the camp, alight at the first tent that presents itself: whether the owner be at home or not, the wife or daughter

immediately spreads a carpet, and prepares breakfast or dinner. If the stranger's business requires a protracted stay, as for instance, if he wishes to cross the Desert under protection of the tribe, the host, after a lapse of three days and four hours* from the time of his arrival, asks whether he means to honour him any longer with his company. If the stranger declares his intention of prolonging his visit, it is expected that he should assist his host in domestic matters, fetching water, milking the camel, feeding the horse, &c. Should he even decline this, he may remain, but will be censured by all the Arabs of the camp: he may, however, go to some other tent of the *nezel* (see p. 33. of Vol. I.), and declare himself there a guest. Thus every third or fourth day he may change hosts, until his business is finished, or he has reached his place of destination. The Arabs of a tribe in Nedjd welcome a guest by pouring on his head a cup of melted butter; and among the *Merekedes* (مرّقده), a tribe on the frontiers of Yemen, custom requires that the stranger

* It may be remarked, that the same space of time is allowed to the *djeláwy* for his escape. (See p. 151. Vol. I.)

should pass the night with his host's wife, whatever may be her age or condition. Should he render himself agreeable to the lady, he is honourably and hospitably treated; if not, the lower part of his *abba*, or cloak, is cut off, and he is driven away with disgrace. When the *Merekedes* became Wahabys, they were obliged to discontinue this custom; but a drought happening soon after, they regarded the misfortune as a punishment for having abandoned the good old practice of their forefathers, and applied to the Wahaby chief (*Abd el Azyz*) for permission to honour their guests as before, which he accordingly granted.* To tell an Arab that he neglects his guest, or does not treat him well—انت با

* Burckhardt, in his Arabian Travels, (Appendix No. II.) mentions this extraordinary custom of the Merekede tribe, and says that, "some female of the family—most commonly the host's own wife," was assigned to the stranger as his companion during the night; but, that "to this barbarous system of hospitality, young virgins were never sacrificed." Whatever doubts he entertained concerning the truth of such a report, were removed by the evidence of several persons who had witnessed the fact, however inconsistent with our notions of the respect in which female honour
[illegible]

ضيغك علي شع or ضيغك مطرد, — is one of the greatest insults.

Slaves and Servants.

Black slaves are very common among the Arabs: every powerful sheikh procures annually five or six male slaves, and some females, who come from Baghdad (whither they are brought by the Mascat and Yemen merchants), or from Mekka or Cairo. The Aenezes always abstain from cohabitation with their female slaves, but, after a service of some years, give them their freedom, and marry them to their male slaves, or the descendants of slaves, established in the tribe. The male slaves are emancipated in presence of witnesses; and in token of emancipation are allowed to shave their heads. Ibn Esmeyr has above fifty tents belonging to persons who were once his slaves, and owe their good fortune wholly to the liberality of that sheikh. He cannot now exact from them any yearly tribute, as they are reckoned free Arabs; but he demands their daughters

in marriage for his newly-purchased and emancipated slaves; and if in time of war those black men should acquire considerable booty, the sheikh may ask from them a fine camel, which they never refuse to give. The slaves, though emancipated, still retain the stamp of servile origin, and must not marry a white girl; neither does a free Arab ever marry a black girl. The descendants of slaves intermarry among themselves, and among the szona, or workmen, who have settled in their tribe. They gradually lose some of the negro appearance, especially in the hair, but still retain in their features manifest proofs of their origin. It may be truly said, that the Syrian Desert contains whole camps of negroes, who occasionally change their situation.

The rich are often attended by Arab servants: the slaves are treated with kindness, and seldom beaten, as severity might induce them to run away. A servant would resent any blow or insult as from an equal. To every tent, or to every two or three tents, there is a shepherd, or person to attend the cattle, either a younger son, or a servant;

he receives wages for ten months. During the two first spring months the cattle feed around the tents without the care of any person. The wages consist in a *howár*, or young camel, which remains with its dam until one year old; and with the camel, a *khomse*, or set of five articles, viz. a pair of shoes (زربول), a shirt (توب), a keffie, or kerchief, an abba, or cloak, and a sheep-skin: the *khomse* being altogether worth about twenty-five shillings.

Moral Character of the Bedouins.

From the perusal of these pages, the reader will probably have discovered some contradictory circumstances in the moral character of the Bedouins, which it would be extremely difficult to reconcile. In speaking of the Arabs generally, a strong distinction must be made between the Bedouins, the indigenous inhabitants of the country or *Fellahs*, and the Turks, or Osmanlys, who subdued the country, and have settled in all the government towns. We now treat

merely of the Bedouins, but must remark in justice to the *Fellahs*, that the two distinctions above mentioned should be strictly observed in describing the Syrian character.

An inordinate love of gain and money, forms a principal feature in the Levantine character; it pervades all classes, from the *pashá* to the wandering Arab, and there are few individuals who, to acquire wealth, would not practise the meanest or most illegal act. Thus with the Bedouin, the constant object of his mind is gain; interest the motive of all his actions; and the account of their judicial institutions will have shown that this spirit is promoted by their laws. Lying, cheating, intriguing, and other vices arising from this source, are as prevalent in the Desert as in the market-towns of Syria; and on the common occasions of buying and selling, (where his *dakheil* is not required,) the word of an Arab is not entitled to more credit than the oath of a broker in the *bázár* of Aleppo. The Arab displays his manly character when he defends his guest at the peril of his own life, and submits to the reverses of fortune, to disappointment

and distress with the most patient resignation. He is, besides, distinguished from a Turk by the virtues of pity and of gratitude, which the Turk seldom possesses. The Turk is cruel, the Arab of a more kind temper; he pities and supports the wretched, and never forgets the generosity shown to him even by an enemy. Not accustomed to the sanguinary scenes that harden and corrupt an Osmanly's heart, the Bedouin learns, at an early period of life, to abstain and to suffer, and to know from experience the healing power of pity and consolation.

The Arab is free, sprightly, jocose, and decent, in his familiar conversation. The Turk is insinuating, grave, cautious, in discourse; he seldom laughs, and is fond to excess of obscene or indelicate allusions. The Arab is not by any means that silent being which some travellers represent him; on the contrary, I found him a merry companion. It must however be owned, that on a journey the Arabs talk but little; for they have observed, that during the fatigue of travelling in the heat of summer, much talking excites thirst, and parches up the palate; but

when they assemble under their tents, a very animated conversation is kept up among them without interruption. I have had frequent opportunities, however, of ascertaining the truth of an observation, that the Bedouin in a town appears to be a very different man from the same person in the Desert. He knows that the town's-people, whom he despises, entertain absurd notions respecting his nation, and therefore he endeavours to impose on them, by affecting an air of silent penetration, and of determined resolution. The phraseology that he adopts is calculated to show the immutability of his opinions; but this character, assumed for the purpose of promoting his business, he lays aside at his return to the Desert. Still it must be allowed, that the conversation of a Bedouin has more originality than is found in the Arabic used among the inhabitants of towns, who, like the Turks, employ much circumlocution to convey a meaning which the Bedouin forcibly expresses by two or three words; although he sometimes, when in a town, makes a display of sentences which he never uses (at least I never heard a Be-

douin use them) in the Desert. The wandering Arabs have certainly more wit and sagacity than the people who live in towns; their heads are always clear, their spirits unimpaired by debauchery, and their minds not corrupted by slavery: and I am justified in saying, that there are few nations among whom natural talents are so universally diffused as among the Bedouins. In sensual enjoyments, they are very moderate and abstemious. If an Arab has a sufficiency of food, he cares but little about its quality, or about those luxuries which we call "pleasures of the table." With respect to women, he is generally content with his own wife; instances of conjugal infidelity are very rare, and public prostitution is unknown in the Arab camps. The Bedouins are jealous of their women, but do not prevent them from laughing and talking with strangers. It seldom happens that a Bedouin strikes his wife; if he does so, she calls loudly on her *wasy*, or protector, who pacifies the husband, and makes him listen to reason.

In his tent, the Arab is most indolent and lazy; his only occupation is feeding the

horse, or milking the camels in the evening, and he now and then goes to hunt with his hawk. A man, hired for the purpose, takes care of the herds and flocks, while the wife and daughters perform all the domestic business. They grind wheat in the handmill, or pound it in the mortar; they prepare the breakfast and dinner; knead and bake the bread; make butter, fetch water, work at the loom, mend the tent-covering, and are, it must be owned, indefatigable; while the husband or brother sits before the tent smoking his pipe, or, perceiving that a stranger has arrived in the camp, by the extraordinary volume of smoke issuing from the *moharrem* (or women's apartment) of the tent, where the stranger has been received as a guest, to that tent he goes, salutes the stranger, and expects an invitation to dine and drink coffee with him.

The Arabs salute a stranger with the "*salám aleyk!*" (peace be to you!) this they address even to Christians: if the stranger is an old acquaintance, they embrace him; if a great man, they kiss his beard. When the stranger has seated himself upon a car-

pet, (which the host always spreads out for him on his arrival,) it is reckoned a tribute of politeness due to the whole company that he should ask each individual how he does. The phrase used on this occasion is, "Perhaps you are well?" or "I hope you are well" (لعلك طيب, which they pronounce, "*allek toy*"). The conversation then becomes animated; they ask the stranger for news of his tribe and his neighbours, and the politics of the Desert are discussed. The continual movements of the Arabs cause news of every kind to be soon dispersed throughout the Desert; and it is really surprising to find what accurate information the Aenezes obtain respecting the affairs of Nedjd, Hedjáz, Derayeh, and Irák, in a country where there is scarcely any intercourse by letters. During my stay in Hauran, I learned from a Druze chief that some Aenezes, a few months before, had brought intelligence, that the Franks, called *Indjeleis*, (so the Bedouins pronounced *English*,) had made a descent on the Arabian coast of the Persian Gulf, had taken the fort of *Rás el Kheymè*, killed many of the Arabs there, and that among

the slain was a cousin of Ibn Saoud. The people of Haurán would not, at first, give credit to this news. "We know," said they, "that the English came to Acre from the westward, how is it possible that all at once they could make their appearance so far eastward from us?" When I explained the circumstance, they repeatedly said, "We know that there must be some truth in the report, for the Aenezes do not spread news over the Desert without good foundation."

Notwithstanding the general excellence of D'Arvieux's valuable work on Arabian manners, I may venture to declare that the Bedouins are not, by any means so austere as he represents them; and that they frequently spit. He is certainly right in his account of the horror which is excited among them, by a certain gross violation of decorum in society, and I was assured that an Arab known to have so offended frequently in company, is no longer deemed worthy of being admitted as a witness before the kády.

In their private dealings the Arabs cheat

each other as much as they can; usury is secretly practised among them.

In spring, when the Arabs approach the confines of Syria, about twenty pedlars leave Damascus on a visit to the different tribes. They take with them for sale whatever goods of town production the Arabs want; articles of dress, powder and ball, nails, iron, horse-shoes, sabres, coffee, tobacco, sweetmeats, spices, harness for the sheikh's horses, &c. Of these petty merchants, each pays a small yearly tribute to the sheikh of the tribe which he frequents; thus he is protected by them, and enjoys all the privileges of a free Arab. The whole capital employed in this trade does not exceed the amount of five or six thousand pounds sterling. Every merchant has his own tent, and his own camels; and when several of them visit the same tribe, they pitch their tents close to each other, and establish in this manner a kind of market-place. They follow the camps wherever they go, and are exposed to almost as many casualties as the Arabs themselves; but as their property consists chiefly in goods, should the camels be

driven off at night by the enemy, they still retain whatever is in their tents. I knew one of these pedlars who had lost all his property four different times; he recovered it once, because he knew the person who had taken it during the tumult caused by the nocturnal attack; and as that man happened to be of a tribe whose sheikh received tribute from the pedlar, and with whom of course he was on brotherly terms, the robber was compelled by the protector of the pedlar to restore the stolen goods. These merchants allow one year's credit for all they sell; and on the following year they take in return for their merchandise, butter and sheep, of which they dispose on their arrival at Damascus, in winter.* Should an European traveller wish to visit the interior of the Desert between Damascus and the Persian Gulf, he may best contrive to

* The Arabs who encamp on the south-eastern limits of Haurân, bring to Damascus loads of salt, which they collect at the small salt lake called Ezrak, six days' journey from Damascus, in the direction of S.S.E. There is a ruined castle near it, and several springs of sweet water, with numerous palm-trees.

accomplish his design through the assistance of these pedlars. They are men of probity, and in good esteem among the Bedouins. Half of them are Christians, and enjoying the same protection from the Arab sheikhs, that they accord to the Turks; for those Arabs are not fanatical Muselmans, and make little distinction between sects.

The principal tribes of the Aenezes exact tribute from the villages of Eastern Syria, near which they encamp in summer. By having one man in a tribe to which the tribute is paid, security is obtained from any depredation by the Arabs of that tribe, except the nocturnal robber, who does not feel himself bound to refrain. The tribute is generally paid to the sheikh or some respectable man of the tribe, who becomes "brother" to the villagers, and calls the village his "sister." From this appellation the tribute is called *khoue* (خوه), or "brotherhood." When this is first agreed upon between a village and an Arab, (عاقد الخوه or قطع الخوه) the latter requires that part of the stipulated annual sum should be paid down immediately; out of this he purchases

some eatables, which he divides among his friends, that they may be witnesses of the compact, as having eaten part of the *khoue*. Whatever the Arab may ask in the course of the year as a trifling present from his tributary, (in addition to the stipulated *khoue*,) he enforces the next year as a due; and the small gift which he asks the second year becomes, in like manner, a due on the third year. This also is the case with the *szurra*, or tribute paid to the Aenezes and other Arab tribes from the Hadj (or body of pilgrims), which amounted in the last year of the Hadj, to between fifty and sixty thousand pounds.

The Cattle of the Bedouins, and other Animals of the Desert.

The camel of the Syrian Desert is smaller than the Anatolian, Turkman, or Kurdy camel; it bears heat and thirst better than the latter, but is much affected by cold, which kills many of them even in the Desert. The Anatolian camel has a thick woolly

neck; it is larger and stouter than the camel of the Desert, carries heavier loads, and is most useful in the mountains of Anatolia, but never thrives in the Desert. The Anatolian breed is produced between an Arab she-camel, and the double-humped male dromedary imported from the Crimea. The camel produced between a she Arab and male Turkman, is called *kufurd* (كفرد), a weak animal unfit for fatigue. The male and female Turkman camels produce the *dály*, or "mad," so styled from its intractable nature. A dromedary and she Turkman camel produce the breed called *táous* (طاوس), a very handsome but small camel, with two small humps, one of which the Turkmans cut off immediately on the birth of the creature, to render it more fit for bearing a load. This breed has a very thick growth of long hair under the neck, reaching almost to the ground. The dromedary and a she Arab camel, produce the *máyá* (مايا) and *beshrak* (بشرك), or the common Turkman, or Anatolian camel. She-dromedaries are never brought to Anatolia, nor are the male dro-

medaries ever used as beasts of burden, being kept merely for breeding. The Arabs have not any dromedaries with two humps, nor did I ever see or hear of one in Syria.

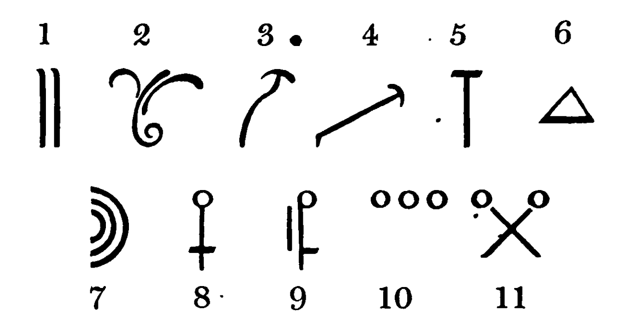
In the beginning of the second year, the young camels are weaned, they are prevented from sucking, though not from feeding on the herbage of the Desert, by a piece of wood about four inches long and sharp pointed, which is driven up the palate and comes out at the nostrils. For the same purpose the Turkmans fasten across the young camel's nostrils a piece of wood, sharp at both ends, which pricks the mother, and causes her to kick and go away: that the young camel may suck only at proper times, some of the mother's teats, or perhaps all, are fastened up in a bag made of camel's wool, and called *shamle* (شملة). The string which fastens this, passes about the camel's whole body, and remains on it generally, even after the *shamle* is removed: I observed it on most of the she-camels in the Desert. Some people, instead of the *shamle*, cover the teats with a thin round piece of wood. In years of

scarcity the camels always prove barren. A camel of one year is called *howár* (هوار); of two years, *meferoud* (مفرود), or *mekhloul* (مخلول), or *mekhlál* (مخلال); one of three years, *hhudj* (حُج); a she-camel of four years is called *rebáa* (رباع); a he-camel of four years, *jedá* (جدا). In its fourth year the camel begins to breed; after the first birth it is called *bekr* (بكر), after the second, *thanne* (ثنّه): camels are known to attain the age of forty years. The Arabs ride on the male camel in preference to the female, although the latter is said to move more expeditiously. Should a male camel become ungovernable, (as sometimes happens in the breeding season,) they perforate one of his nostrils, through which they pass a thread made of the hair of a camel's tail (حُلب *hulb*); to this a cord is tied, and the rider is thus enabled to quiet the camel; (a camel under those circumstances they call دلول مخزوم). In a camel the brown colour is not esteemed; reddish, or light grey, or a reddish grey is preferred. When a camel is to be killed, the Arabs choose a female that does not breed. If a

camel happen to break its leg, it is immediately killed, the fracture being deemed incurable. The Arab camels feed upon the herbage of the Desert. The Syrian peasants, like the Turkmans, give to their camels every evening a ball made of barley paste and water; this ball is called *maabouk* (معبوك). The Aeneze and Ahl el Shemál tribes do not make butter of their camels' milk; they drink it themselves, and give some also to their horses. The camel's wool is easily taken off the skin by a person's hand at the end of spring; a camel has seldom more than two pounds of wool. I have already mentioned the uses made of the camel's wool. The Turkmans fabricate coarse carpets from the wool of their camels, which is stronger and of better quality than that of the Arabs.

All the Bedouin camels are marked with a hot iron, that they may be recognised if they straggle away, or should be stolen. Every tribe and every *taifé*, or family of a tribe, has its own particular mark. This is generally placed on the camel's left shoulder,

or its neck. The following may serve as specimens of those marks :—*



Should a camel run away, the owner traces it by its footsteps for many hours (مسك الاثر). The Arabs also know, by what has fallen from the camel on the road, how many days previously it had been there, even as far back as five or six days. The place where a camel has lain down is called مبرّك.

The camels of the Desert are liable to many diseases, but none epidemic. Their most dangerous diseases are three: the first is a stiffness and hardness of the neck, which turns to one side or the other: the animal

* 1. Ibn Dhouehy.—2. Ibn Esmeyr.—3, 4. El Teyár.—5. El Hessene.—6, 7. Besshr.—8, 9. Beni Sakhr.—10, 11. Naym.

so affected is called مطيور ; it refuses nourishment, and dies in a few days. The second disease (*mehmour*, مهمور) is a violent diarrhœa, which attacks the two-year-old camels, and always proves mortal. The third dangerous disease is called *medjaoum* (مجعوم), caused by the camel's swallowing with herbage some of the dung left by sheep and goats the preceding year: this produces colic, which generally ends in death. This disease only affects camels of full growth; against it, as against the two former, the Arabs know not any remedy; but they believe that the Jews, in their sacred books, have remedies mentioned, which they withhold through hatred and malice. Of less dangerous diseases, I may notice the جدري or small-pox, which appears in small pustules about the camel's mouth, particularly those of two years; it is not, however, attended with much inconvenience. The اضبط *ádhbet* is a violent swelling of the camel's legs. The *ákawa* (أقوة), a stiffness in its fetlocks. A camel is styled *ákherd* (اخرد), when in walking it throws its fore legs very far sideways, and describes a large circle before it puts them down again.

Sheep and Goats. — The *Ahl el Shemál* Arabs are most rich in goats, the Aenezes in sheep. The Arab sheep have not the fat tails that are found in some countries: their ears are rather larger than those of the common English breed. The goats are mostly black, and they have long ears. A sheep in its first year is called خاروق; in the second, قرقوي; and in the third year, كبش. The goat in its first year is called سخلة; in its second year, معزة or ثنية. The sucking lambs and kids are called بَهَم *baham*. A ewe or a she-goat, at the time when she loses her milk, is called *gharzeh*, غرزة. The sheep and goats are milked during the three spring months in the morning and evening: they are sent out to pasture before sun-rise, while the lambs and kids remain in or near the camp. About ten o'clock the herd returns; the young are allowed to satiate themselves, after which all the ewes belonging to one tent are tied to a long cord, and milked one after another. When a ewe is feeble in health, her milk is left wholly for the lamb, which is then called مهجل. The same process occurs at sun-set. From one hun-

dred ewes or goats (the milk of which is always mixed together) the Arabs expect, in common years, about eight pounds of butter per day, or about seven hundred weight in the three spring months. An Arab family uses in the year about two quintals of butter, the rest is sold to the peasants and town's-people. The male lambs and kids are sold or slaughtered, except two or three, which the Arab keeps for breeding. In years of scarcity, both sheep and goats prove altogether barren. The milk of camels, sheep, and goats is in the Desert called *leben* (لبن); sometimes, also, *haleib*. The Syrians give the name of *leben* to a kind of sour milk, found but seldom among the Aenezes, who call it خاثر. The Aenezes shear their sheep once a year, near the end of spring: they usually sell the wool before the sheep are shorn, at so much for the wool of a hundred sheep.

Epidemic diseases are rare and seldom violent among the Aeneze herds: the Kourd sheep, on the contrary, which come from Mesopotamia, and supply the markets of Aleppo, partly of Damascus, and the Druze mountains, are very subject to epidemic dis-

eases; and in the spring of 1810 above thirty thousand of them died on a pasture ground of Mount Libanus. When at peace with the Wahabys, many Aenezes were accustomed to go every year into Nedjd, loaded with dollars and merchandize, to purchase camels and sheep. These sheep (called *rakheymy* رخيمي) are for the greater part black, having the head and neck, or sometimes only the forehead white, with a long but not fat tail. The Aenezes set out with them from Nedjd in winter, that they might reach Syria early in spring, when they immediately sold them to the butchers of Damascus, and of the Druze mountains, who killed them without delay, knowing, from experience, that almost all the sheep left to fatten in Syria died suddenly about a month after their arrival.

Horses.—I allude here merely to the horses of the Desert. Turkish horses are treated very differently; and the Osmanlys are generally much more scientific jockies than the Bedouins. There are three breeds of horses in Syria; the true Arab breed, the Turkman, and the Kourdy, which is a mixture of the two former. The Arab horses are mostly

small; in height seldom exceeding fourteen hands; but few are ill formed, and they have all certain characteristic beauties, which distinguish their breed from any other. The Bedouins count five noble breeds of horses, descended, as they say, from the five favourite mares of their prophet. *Taueyse*, (طويسه), *Manekeye* (معنكيه), *Koheyl* (كحيل), *Sakláwye* (سقلاويه), and *Djulfe* (جلفه). These five principal races diverge into infinite ramifications. Every mare particularly swift and handsome, belonging to any one of the five chief races, may give origin to a new breed, the descendants of which are called after her; so that the names of different Arab breeds in the Desert are innumerable. On the birth of a colt of noble breed, it is usual to assemble some witnesses, and to write an account of the colt's distinctive marks, with the names of its sire and dam. These genealogical tables (*hhudje*, حُجه) never ascend to the grand-dam, because it is understood that every Arab of the tribe knows by tradition the purity of the whole breed. Nor is it always necessary to have such genealogical certificates, for many horses and mares

are of such illustrious descent, that thousands might attest the purity of their blood.

The pedigree is often put into a small piece of leather, covered with waxed cloth, and hung round the horse's neck. The following may serve as a specimen :—

"GOD

" ENOCH

" In the name of the most merciful God, the Lord of all creatures; peace and prayers be with our Lord Mohammed, and his family, and his followers, until the day of judgment; and peace be with all those who read this writing, and understand its meaning. The present deed relates to the greyish-brown colt, with four white feet, and a white mark on the forehead, of the true breed of *Sakláwy*, called *Obeyán*, whose skin is as bright and unsullied as milk, resembling those horses of which the prophet said, 'True riches are a noble and fierce breed of horses;' and of which God said, 'The war-horses, those which rushed on the enemy with full-blowing nostrils; those which plunge into

the battle early in the morning.' And God spoke the truth in his incomparable book. This *Sakláwy* grey colt was bought by *Khoshrún*, the son of *Emheyt*, of the tribe of *Zebaa*, an Aeneze Arab. The sire of this colt is the excellent bay horse called *Merdján*, of the breed of *Koheylán* : its dam is the famous white *Sakláwy* mare, known by the name of *Djeroua*. According to what we have seen, we attest here upon our hopes of felicity, and upon our girdles, O sheikhs of wisdom, and possessors of horses! that this grey colt above mentioned is more noble even than his sire and dam. And this we attest according to our best knowledge, by this valid and perfect deed. Thanks be to God, the Lord of all creatures!

"Written on the 16th of *Safar*, in the year 1223.

"Witnesses, &c. &c."

This is faithfully translated from the original Arabic deed; in the hand-writing of the Bedouins. The Mohammedan year 1223, in which it is dated, corresponds to the year 1808 of our era.

The Arabs almost exclusively ride their mares, and sell the horses to town's-people or *Fellahs*. The price of an Arab horse in Syria, is from ten pounds to one hundred and twenty: this latter price is the highest that I have known. Since the English at Baghdad and Basra purchase Arab horses, which they send to India, the prices have risen considerably. The late Dutch consul at Aleppo, Mr. Masseyk, bought in 1808 above twenty of the finest Arab horses for Bonaparte, paying for each between eighty and ninety pounds. An Arab mare can scarcely be obtained under sixty pounds; and even at that price it is difficult for town's-people to purchase one. The Arabs themselves often pay as much as two hundred pounds for a celebrated mare, and the price has amounted even to more than five hundred pounds. The present sheikh or emir of the Maualys has a Nedjd mare for the *half of whose belly* (in Arab phraseology) he paid four hundred pounds. If an Aeneze has a mare of remarkable breed, he never, or very seldom, consents to sell her without reserving for

himself one half or two thirds of her. If he sells half, the buyer takes the mare, but is obliged to let the seller have the mare's next filly, or else to return the mare and keep the filly for himself. If the Arab has sold but one third of his mare, the purchaser takes her home, but must give to the seller the fillies of two years, or else one of them and the mare. The fillies of the third year, and all subsequent, belong to the buyer as well as the male colts, whether produced in the first or any following year. This contract the Arabs call "selling half or one third of the mare's belly;" and thus it happens that most of the Arab mares are the joint property of two or three persons, or even half a dozen if the price of a mare be very high. The Ahl el Shemâl usually sell one half of their mares, and take half of all the male as well as female offspring: a mare is likewise sold on condition that all the booty obtained by the man who rides her should be divided between him and the seller.

Until the end of the first year the filly is called طريح; during the second year, حوليه;

the third, جدع ; the fourth year ربعا, or ربعيه ; then فرس, or else they count on خامسه, سادسه, &c. The male colt is called مهر or فلو.

Immediately after the birth of a colt, the Arabs tie its ears together over its head with a thread, that they may assume a fine pointing direction: at the same time they press the tail of the colt upwards, and take other measures whereby it may be carried high. The only care taken of the dam after she has produced her colt, is to wrap a piece of cloth or linen round her body; this cloth is removed on the next day. If the mare is only partially possessed by an Arab, he is obliged, on the ninth day after she has produced a filly, to assemble some witnesses, and to declare before them his intention of giving the new-born filly to the seller of the mare, or to keep the filly, and return the mare to her former owner (قسم و شهد). Having once made this declaration, he is bound to abide by it. The colts remain with the mother thirty days, after which the Arabs always wean them; and then either give them to the seller of the mare, or rear them themselves upon camel's milk. For the space of one

hundred days after the colts have been weaned, it is not permitted to give them any other food than camel's milk; even water is not allowed. After that time, the colt receives a daily portion of wheat diluted with water; at first only a handful: this quantity is gradually increased, but milk still continues to be the colt's principal food. Such is the colt's diet for one hundred days more; during the latter of which he is permitted to feed upon the grass near the tents, and to drink water. The second period of one hundred days having elapsed, barley is given to the colt; and if camel's milk be abundant in the owner's tent, a bucket of it is given every evening along with the allowance of barley.

Among the Aenezes, the usual method of rearing the colts is this:—The Arab who brings a colt of two or three years to market in Syria, swears that the colt has never tasted any food but camel's milk. This is a palpable falsehood, because the Arab colts in the Syrian Desert are never fed exclusively on milk beyond the first four months. The Nedjd Arabs, on the contrary, give neither

barley nor wheat to their horses, which feed upon the herbs of the Desert, and drink plenty of camel's milk, and are besides nourished with a paste of dates and water. To a favourite horse the Nedjd Arab, and sometimes an Aeneze, gives the fragments, or leavings of his own meals.

It is well known that the Arabs are not so nice in the choice of a stallion as the European breeders; for they ascribe the good qualities of the colt rather to the dam than to the sire. I have heard, however, of Arabs who took their mares a journey of several days that they might breed by some celebrated horse; the price paid on such an occasion is usually one dollar or a sheep.

During the whole year, the Arabs keep their horses in the open air; I never saw one even in the rainy season tied up under the tent of its owner, as may frequently be observed among the Turkmans. The Arab horse, like its master, is accustomed to the inclemency of all seasons, and, with very little attention to its health, is seldom ill. The Arabs never clean or rub their horses, but are careful in walking them gently when-

ever they return after a ride. From the time that a colt is first mounted, (which is after its second year,) the saddle is but seldom taken off its back; in winter time a sack-cloth is thrown over the saddle, in summer the horse stands exposed to the mid-day sun. Those Arabs who have no saddles, ride upon a stuffed sheep-skin (called مضقع), and without stirrups; they all ride without bridles, guiding the horse with a halter. This will not astonish the European reader, when he learns that the Bedouin horse is extremely good-tempered, without any viciousness, and more the friend than the slave of his rider. The Arabs do not practise the game of the *djerid*, which often ruins the Turks' horses before they acquire perfect strength. The Arabs indeed are unacquainted with the Turkish mode of horsemanship, and those evolutions of which the Osmanlys are so vain. But their habits of riding without stirrups or bridle, of throwing the heavy lance in full gallop, and of balancing themselves, from early infancy, upon the bare back of a trotting camel, give to the Bedouin a more firm seat on his horse than the Osmanly can boast

although the latter may ride more gracefully.

The Arabs are ignorant of those frauds by which an European jockey deceives a purchaser; one may take a horse on their word, at first sight or trial, without any risk of being cheated; but few of them know how to ascertain a horse's age by its teeth. I once looked into the mouth of a mare, whose owner and many other Arabs were present: at first it was apprehended that I was practising some secret charm; and when the owner heard that by such inspection the mare's age might be ascertained, he seemed astonished, and wished that I should tell his own age by an examination of his teeth.

The Arabs believe that some horses are predestined to evil accidents; and, like the Osmanlys, they think that the owners of other horses must, sooner or later, experience certain misfortunes, which are indicated by particular marks on the horses' bodies. Thus, if a mare has a star on the right side of the neck, they believe that she is destined to be killed by a lance; if the star be on one of the shank-bones, the owner's

wife, they think, will prove unfaithful to her husband, and the orthodoxy of the latter as a Muselmán is liable to suspicion. There are above twenty evil marks of this kind, which have, at all events, the bad effect of depreciating the horse's value by two thirds or more.

The Arabs do not mark their horses, as some imagine; but the hot iron, which they frequently apply in curing a disease, leaves an impression on the skin that appears like an intended mark.

The Arabs call a white horse ابيض or اشهب or خاضر—a grey horse ازرق, a dark grey صقر, a black ادهم, a bay اخمر; a bay without any white mark اخمر صكّه, a sorrel اشقر, a dark chesnut اخمر محروق; a horse spotted with different colours حبش; a bay with four white feet اخمر محجّل; a horse having three white feet, and the left fore-leg of the same colour as the body, محجّل الثلاث و مطلوق اليمين.

Subjoined are the Bedouin names of some diseases incidental to horses.

مغاص Gripes.

سراجة The Farcy; regarded by the Arabs as almost incurable.

حروق Poll evil; they burn the flesh all round the swelling.

عقر السرّا Navel Gulls. For this disease they have not any remedy.

عقر الصفرا Warbles. They open the tumours, and put on them lint made of untwisted rope, which they change several times: they then wash the wound with soap and water, rub it well over with salt, till the blood which comes from the wound dries up; they then wash it once more, and put on it a dry plaster made of pounded pomegranate peels, and the leaves of *Henne*.

مكمور Surfeit. If this is caused by the horse's drinking too much cold water after violent exercise, the Arabs despair of a cure. If it is caused by a superabundance of food, they bleed the horse's feet, and wrap the skin of a sheep just killed round its body;

they also take some eggs, (if such be within their reach,) break them upon that part where the horse seems to suffer most, and rub it with the contents of the eggs.

مقطوع القلب Broken wind.

مصفور Jaundice.

سقاوة Strangles. They burn some blue linen, (which has been dyed with indigo,) and let the smoke ascend into the horse's nose; this occasions a copious discharge. They rub the tumours with a paste, made of barley-chaff and butter.

بجر The mange.

خنزير The Stag-evil.

نعورة Violent head-ache.

حتوت Mange under the horse's tail.

باش Watery swellings upon the horse's stomach.

Burning is the most general remedy for the diseases of horses, which in this circumstance, as in many other respects, are treated by the Arabs as if they were human creatures. The Arabs never ride their horses unshod; the horse-shoes are called حدّو. The whole set of four shoes طباقة حدّو; two of them صدر; a single shoe وطيه. The bridle

is called صروغ; the bridle with a bit, عنان; the leather strap or cord, with which the halter is tied over the horse's head, عذار; the saddle-cloth طراحه: but all these are Bedouin terms. The Syrians express the same things by a very different vocabulary.

Whenever a mare becomes old and unfit for war, the owner sells her to a village sheikh or some town's-man, always reserving for himself one half or two thirds of her future breed.

Ostriches.—These inhabit the great Syrian Desert, especially the plain extending from Hauran towards the Djebel Shammar and Nedjd. Some of them are found in Hauran, and a few are taken almost every year, even within two days' journey of Damascus. The Arabs call the male ostrich اضليم; the female, رَبدَة. The male has black feathers, with white ends, except the tail feathers, which are wholly white. But the feathers of the female are spotted grey. This bird breeds in the middle of winter, and lays from twelve to one-and-twenty eggs. The nest (مَدْحَة) is generally made at the foot of some isolated hill. The eggs are placed

close together in a circle, half buried in sand, to protect them from rain, and a narrow trench is drawn round, whereby the water runs off. At ten or twelve feet from this circle, the female places two or three other eggs, which she does not hatch, but leaves for the young ones to feed upon immediately after they are hatched. The parent birds sit on the eggs in turn; and while one is so employed, the other stands keeping watch on the summit of the adjacent hill, which circumstance enables the Arabs to kill them. When they descry an ostrich standing in this manner on a hill, they conclude that some eggs must be near: the nest is soon found, and the ostriches fly away. The Arab then digs a hole in the ground near the eggs, puts his loaded gun into it, having fastened to the lock a long burning match, the gun being pointed towards the eggs; he covers it with stones, and retires. Towards evening the ostriches return, and not perceiving any enemy, resume their places, generally both at once, upon the eggs: the gun, in due time, is discharged; and the Arab finds, next morn-

ing, one of the ostriches, or frequently both, killed upon the spot. Such is the usual method of killing these birds, for the hunting of them is not practised in the Northern Arabian Desert. It has been supposed that the sun alone hatches the ostriches' eggs; but this opinion is proved to be erroneous, by the statement above given, which shows that the ostrich sits during the rainy season on its eggs; and the young ones are hatched in spring, before the sun has acquired any considerable degree of heat.

The inhabitants of the district called *Djof* eat the ostrich's flesh, which they purchase from the *Sherarât* Arabs. The eggs are sold for about one shilling each: the Arabs reckon them delicious food. The town's-people hang up the shells as ornaments in their rooms. Ostrich feathers are sold at Aleppo and Damascus; principally at the latter city. The people of Aleppo sometimes bring home ostriches which they had killed at the distance of two or three days' journies eastward. The *Sherarât* Arabs often sell the whole skin with the feathers on it; such a skin in the year 1810 was sold at Damascus for about

ten Spanish dollars; the skin itself is thrown away as useless. At Aleppo (in the spring of 1811) the price of ostrich feathers was from 250 to 600 piastres the *rotolo* (about 2*l.* 10*s.* to 6*l.* per pound). The finest feathers are sold singly, at from one to two shillings each.

Gazelles.—These are seen in considerable numbers all over the Syrian Desert. On the Eastern frontiers of Syria are several places allotted for the hunting of gazelles; these places are called مصيادة (*masiade*). An open space in the plain, of about one mile and a half square, is enclosed on three sides by a wall of loose stones, too high for the gazelles to leap over. In different parts of this wall gaps are purposely left, and near each gap a deep ditch is made on the outside. The enclosed space is situated near some rivulet or spring to which in summer the gazelles resort. When the hunting is to begin, many peasants assemble and watch till they see a herd of gazelles advancing from a distance towards the enclosure, into which they drive them; the gazelles, frightened by the shouts of these people, and the dis-

charge of fire-arms, endeavour to leap over the wall, but can only effect this at the gaps, where they fall into the ditch outside, and are easily taken, sometimes by hundreds. The chief of the herd always leaps first, the others follow him one by one. The gazelles thus taken are immediately killed, and their flesh sold to the Arabs and neighbouring *Fellahs*. Several villages share in the profits of every *masiade*, or hunting-party, the principal of which are near *Kariatein*, *Hassia*, and *Homs*. Of the gazelle's skin, a kind of parchment is made, used in covering the small drum or *tabl* (طبل), with which the Syrians accompany some musical instruments or the voice.

Wild Asses.—In the country adjoining the district of *Djof*, between *Tobeik*, *Sauán* and *Hedrush*, and to the south of these places, the wild ass is found in great numbers. The Sherarat Arabs hunt them, and eat their flesh, but not before strangers. They sell their skins and hoofs to the pedlars of Damascus, and to the people of Hauran. The hoofs furnish materials for rings, which are worn by the peasants on their thumbs, or

fastened under the arm-pits, as amulets against rheumatism.

Wild dog.—According to the description given by some Arabs, there is a species of wild dog called *derbown* (دربون), of a black colour, found in the country near *Djof*, the Fellahs of which district eat them.

Lizard.—A kind of this creature, called *dhab* (ضب), is seen in the same district; it is about eighteen inches long, with a tail of six inches. I have not hesitated to call it a lizard, according to the accounts given by different persons. The Arabs eat them, and keep their butter in the skins, which are scaly.

Besides the animals above described, hyænas, ounces, wolves, jackalls, and wild cats, inhabit the Desert; there are also a few foxes. The wild boars are very numerous, but not in the heart of the Desert. The Amour Arabs who live near Tedmor, are famous for killing them with the lance.

The eagle called *rakham* (رخم), the stork, the wild goose, the partridge, the *katta*, and lark, are the birds most commonly found in the Desert. The kattas are so numerous,

that they actually appear like a cloud at a distance; they breed in the stony districts of *Djebel Haurán*, *el Szafa*, *el Ledja*, and *Djebel Belkaa*. The katta lays three eggs, as large as a pigeon's, of a greenish black colour. The Arabs collect great quantities of these eggs, which they eat fried with butter.

Vegetation of the Desert.

The Desert, at the distance of four or five days' journies from the eastern limits of Syria, in most parts consists of arable earth, and still exhibits evident signs of former cultivation. Farther on towards the interior of the Desert, the soil becomes sandy; but even there the Arabs find in winter a great variety of herbs which contribute to the food of their cattle. In the Desert it rarely happens that different kinds of herbs are found together; but every district seems to have its peculiar plant, which grows where no other is found. The Arabs call herbs in general عُشب; the green plants

just growing up ربيع; the herbs withered by the sun (a favourite food of the camels) هُمري. The plants which grow to a certain height are called "trees," or اشجار. The following herbs are products of the Desert, according to information that I received.

Routa, روتة, about three feet high, the best food for camels. *Fers* (فرس). *Shieh* (شيح); this the camels eat only when it is dried up in summer. Its seeds are used with success as a vermifuge. *Sous* (سوس), *oerk* (أُرك), *akoul* (عقول), grow in the Desert near Damascus. The *akoul* is likewise found in Irák Arabi and Mesopotamia. *Serr* (سرّ); this is very like the *shieh*, and the Arabs eat the stem of it in spring. *Ghadha* (غضي), in the district of Dhahy. *Harbak* (هربك). *Kattaf* (قتّف), which always grows in low grounds. *Shaumár* (شومار); something like fennel; the Arabs eat its stem. *Etel* (اتل), which grows to the height of six feet. *Merár* (مرار). *Wasbe* (وسبه); this has a yellow stalk, that stains the camel's mouth black. *Násy* (ناسي), chiefly in sandy districts.

Shaured (شرود) resembles the basilisk. The Desert truffle, or *kemmaye*, is generally found in spring, on the spot where this herb grows if the winter rains have been abundant.

Winds.

The north wind in the Desert, whether it be hot or cold, is always considered pernicious to the health of man and beast. The west wind (*gharby*, غربي) is the most usual in summer. The south wind is reckoned favourable to the earth, and the sprouting herbs. The east wind is the hottest of all; the Arabs call it *kásy* (قاسي): every hot wind is called *samoum*. When it comes from the east, it dries up the water in the water-skins; and therefore the wandering Arabs sometimes die of thirst, but not by the immediate effect of the wind. The Arabs cannot foretell by any particular signs the approach of this *samoum*. If during the *samoum* a camel happens to lie upon the ground, he hangs down his head to alleviate the injurious effects of the wind;

if a camel happens to be walking at the time, he continues his pace without any halt. The Arabs cover themselves with a second mantle, or some sackcloth, to prevent the wind from parching their skins.

ADDITIONAL OBSERVATIONS.

Mode of Encamping.

In countries where security reigns, the Bedouins often encamp the whole year round, occupying but two or three tents together, at the distance of several hours from any other members of their tribe. I have seen such solitary inhabitants of the Hodeyl tribe in the mountains east of Mekka, and some of the Sowaleha and Mezeiyne tribes in the mountains of Sinai.

It may be here remarked that all the wealthy Bedouins have two sets of tent-coverings—one new and strong, for winter—the other old and light, for summer.

On the Syrian and Arabian plains the Bedouins encamp in summer (when rain-water cannot be found in pools), near wells,

where they remain often for a whole month; while their flocks and herds pasture all around, at the distance of several hours, under the guard of slaves or shepherds, who bring them every second or third day to the well for water. It is on these occasions that the Arabs make attacks upon other tribes; for it becomes known that such or such people are encamped near a certain well, and may be easily surprised. If an attack of this kind be apprehended, the men of the encampment are in constant readiness for defence, and for the rescue of their cattle, which the enemy often strives to carry off. The Sherarat Arabs, who, living on the Syrian Hadj route, are much exposed to invasion, constantly have a saddled camel before their tents, that they may the more readily hasten to the assistance of their shepherds. Most wells in the interior of the Desert, and especially in Nedjd, are exclusive property, either of a whole tribe, or of individuals whose ancestors dug the wells. During the Wahaby government many new wells have been made by the chief's order. If a well be the property of a tribe, the tents are

pitched near it, whenever rain-water becomes scarce in the Desert; and no other Arabs are then permitted to water their camels there. But if the well belongs to an individual, he repairs it in summer time, accompanied by his tribe, and receives presents from all strange tribes who pass or encamp at the well, and refresh their camels with the water of it; and these presents are particularly required if a party pass on its return home, which has been seen taking plunder from an enemy. The property of such a well is never alienated; and the Arabs say, that the possessor is sure to be fortunate, as all who drink of the water bestow on him their benedictions. In spring and winter it is more difficult to carry off the cattle, because in those seasons they find sufficient food close to the tents, and are, therefore, easily protected. There are tribes which encamp in spring time far from any streams or wells, on fertile plains, where they remain for several weeks without tasting water, living wholly upon milk; and their cattle can dispense with water as long as green and juicy herbage affords them nourishment: this, however,

is not the case with horses. Considerable numbers of the Beni Shammar thus encamp every spring, for upwards of a month, in the waterless desert between Djof and Djebel Shammar.

In travelling, strong parties only can venture to encamp at night near a well, where they may naturally expect visitors. Weaker parties water their beasts, fill their water-skins, and encamp at a distance from any road leading to the well.

Dress.

In every province, almost in every tribe, a difference may be perceived in the dress of the Bedouins. The striped woollen mantle, or *abba* (in Syria called *meshlah*), the head-kerchief, or *keffie*, with yellow and green stripes, for the men; and the blue gown for the women, are universal in all the tribes north of Mekka. The Wahabys in Nedjd carefully perfume the keffie with civet, or with the odoriferous earth named *ares*, which is brought from Aden, and much used in the

Desert. Near Mekka and Tayf, and beyond those places southward, in the direction of Yemen, men and women dress usually in leather: the men fasten a leather apron round their loins, and at night and in winter cover themselves with an abba, but walk about in the warm season quite naked. The women have a similar apron, but larger than that of the men, reaching down to their ancles, and an upper cloak, with narrow sleeves, made also of leather; this is well tanned, neatly worked and sewn, and adorned with many tassels, which give it a gay appearance. They rub it frequently with butter, to render it soft. Over the apron both men and women wear leather girdles, consisting of long slender thongs, tied in a dozen or more folds round the body. The women wear similar thongs, fastened upon the bare skin of the stomach under the apron; and this is a general custom all over the Desert. The Bedouins affirm that Mohammed wore the same. It is reckoned shameful that a male Bedouin should wear drawers: these form no part of a man's dress throughout the Desert; they are considered as fit only for women. About

the head, over the keffie, the Mekka and Yemen Bedouins wear, instead of the woollen rope with which the northern Bedouins tie the keffie, a circle made of wax, tar, and butter, strongly kneaded together; this is pressed down to the middle of the head, and looks like the airy crown of a saint. It is about the thickness of a finger; and they take it off very frequently to press it between their hands, so that its shape may be preserved. The Arabic name of this article I have forgotten. The southern Bedouins wear over the right elbow a ring of yellow metal, which cannot be taken off without difficulty. I have seen one almost hidden by the flesh of the arm growing over it.

All Bedouin women are equally fond of ear-rings, nose-rings, finger-rings, ankle-rings, and bracelets. The poor have their ornaments made of horn; some wear common glass beads; but the richer use articles of silver, amber, coral, or mother-of-pearl. The male Bedouins care little about their own dress, but love to decorate their wives, and dress them in good clothes, which they think reflect honour upon themselves. These

women do not put by their fine dresses and ornaments to wear them only at feasts or visits, like the ladies who live in towns: the Bedouin females deck themselves every day with whatever they regard as the most valuable in their wardrobe; having often five or six bracelets on the same arm, and two or three rings in the same ear. It may be here remarked, that about Mekka several of the Bedouins wear blue shirts, made very short, and with narrow and short sleeves.

The women's hair-dress varies in almost every tribe. In Hedjaz and Yemen they wear their hair in plaits, much like those of the Nubian females. The Arab women of Sinai tie it in a thick bunch, projecting over the forehead. In Arabia (proper), they perfume their hair, as the men perfume the keffie. Among the Arabs of Sinai, all unmarried girls, as soon as they attain the age of puberty, are permitted to wear an ornament called *shebeyka*, composed of different pieces of mother-of-pearl, about three or four inches long, and a quarter of an inch broad, fastened to a string, and tied in such a manner to the head, that they hang down over the

cheek and forehead, the latter being moreover decorated with a round piece of the same substance, about two inches in diameter. The bridegroom takes away the *shebeyka* by force on the nuptial night; and a married woman can never wear that ornament again. The same women (of Tor Sinai) adorn their leather girdles with a great number of small sea-shells. In the interior of the Desert, even in Hedjaz, and, as I understood, likewise in Yemen, the Bedouin women usually go unveiled. All the Bedouins who are connected in intercourse with Egypt, oblige their women to wear veils before strangers.

I have already mentioned, that several of the Aenezes allow their hair to grow, and wear it falling in locks upon the cheek, as do most of the Hedjaz Bedouins. The tribes of *Sobh* and *Owf* (belonging to the *Harb* tribe) wear their thick locks in tresses down to the breast. The Wahaby chief had prohibited his Arabs from wearing their hair in this fashion, which he thought degrading to a man, and fit only for such as desired to affect an appearance of effeminacy. Among the *Maazy* Arabs, who occupy

the mountains between the Nile and the Red Sea, as far as the latitude of Cosseir (and who have come within the last century from Arabia, their mother country), it is an established and remarkable custom, that those young men only are allowed to shave the hair of the head, who have brought home some booty from an enemy. It becomes then a festival in the family, whenever one of the sons for the first time has his head shaved; while young men are sometimes met among them whose hair still covers their heads.

Arms.

Matchlocks are scarce among the Syrian Bedouins, and in general among all of them northward of the Akabas. Every Bedouin in the Nedjd country, in Hedjaz and Yemen, is armed with a matchlock. The Wahabys' principal force consists in this infantry. Their fire-arms are of very coarse workmanship: they procure them from the towns in their neighbourhood. In Hedjaz,

however, I saw many fine Persian barrels. They esteem the barrels in proportion to their size and weight; the heavier and larger being the most valued. The best guns are distinguished by particular names, and descend from father to son as a kind of entailed property, with which the possessor would never part but on occasions of extreme necessity. The Bedouins are expert marksmen, especially those of Nedjd, and the mountains of Hedjaz. Matchlocks are generally most numerous in the mountains; while in the plains, camel-riders armed with lances are more common. A European would think it almost impossible to take a sure aim with an instrument so rude as the Arab matchlock, which is often not worth more than one dollar. Yet, by means of such guns, loaded with balls, I have seen crows, and even partridges killed. In numerous encounters between the Turks under Mohammed Aly Pasha, and the Bedouins, the latter invariably defeated the enemy whenever they fought in rocky districts, by the mere fire of their musketry, but were constantly defeated wherever the

Turkish cavalry had room to act. The Bedouins every where make their own powder. Salt-petre and charcoal are found in many districts; the salt-petre is purchased in towns. The matchlock, it would seem, is a much safer, though less handy weapon than our gun, for it can never miss fire. The Bedouins prefer it; and when they get a common musket have it altered into a matchlock.

In the southern deserts of Arabia, and in the mountains of Hedjaz, short lances (*mezrák*) are very common; they are twisted round with yellow wire like those of the Nubian Arabs. The Bedouins sometimes use them in close combat, or throw them, like javelins, to a distance.

Coats of mail are seen in every part of Arabia, but no where in great numbers; the price of them being considerable. The late Wahaby chief, Ibn Saoud, constantly wore one under his shirt. The Wahabys esteem highly the coat of mail (ذرع). Saoud had in his possession an ancient and celebrated coat of mail, which once belonged to the famous Orar el Deyghemy, the owner of the horse

Mashhour, a hero well known in Arabian history. A coat of mail of the finest quality (which is called *Daoudy*) costs from five hundred to a thousand dollars. Such coats are of antique workmanship, and belonged probably to the European knights of the Crusades.

Food and Cookery.

Throughout the Desert there is a great sameness in the Bedouin dishes; for they every where consist chiefly of flour and butter. In every province, however, different names are given to the same dish; thus what the Aenezes call *ftita*, the Arabs of Sinai denominate *medjelleh*, or, if milk be mixed with it, *merekeda*. The *djereisha* is a very common dish in the interior of the Desert, boiled wheat which has been coarsely ground, and over which butter is poured; with the addition of milk it becomes *nekaa*. The custom of telling the landlord to take away the meat for the women (لحم الفرش), is prevalent among the Sinai Arabs, although not known in He-

djaz. In such parts of the Desert as are far distant from any cultivated districts, the consumption of corn is much less than in others. Thus the Arabs on the eastern coast of the Red Sea, between Yembo and Akaba, use but little wheaten bread. It is the want of corn that obliges all Bedouins to keep up any intercourse with those who cultivate the soil; and it is a mistake to imagine that the Bedouins can ever be independent of the cultivators. The frontier villages of Syria and Mesopotamia, the towns of Nedjd; Yembo, Mekka, and Djidda, and the cultivated vallies of Hedjaz and Yemen, are frequented for provisions by all the Bedouins at a distance of ten or fifteen days from those points: there they sell their cattle, and take in return wheat, barley, and clothes. It is only when circumstances force them, that Arabs content themselves with a diet of milk and meat alone.

Of camels' milk, neither butter nor cheese is ever made; it abounds among the Aenezes. The sheep and goats are milked every morning by the women before day-break; the milk is shaken for about two hours in skins,

and thus becomes butter; and the butter-milk constitutes the chief beverage of the Arabs, and is much used in their dishes: it is generally (but not always) called *leben*, while fresh milk is distinguished by the term, *haleib*.

A lamb is sometimes roasted or baked in the earth; a hole being made for that purpose, heated and covered with stones. Many Bedouins have a custom of boiling certain herbs in butter, which is then poured off into the skins containing their provisions. This butter becomes strongly impregnated with the odour of those herbs, and is much liked by the Arabs. The herb *shyh* is often used in this manner; the herb *baitherán* (a species of thyme) is commonly applied to this purpose in Nedjd.

On their journeys, the Bedouins live almost wholly upon unleavened bread baked in the ashes, and mixed with butter: this food they call *kurs*, *ayesh*, and *kahkeh*.

I have elsewhere remarked that the Arabs of Kerek regard it as extremely shameful to sell any butter. Among the Bedouins near Mekka to sell milk is considered as

equally degrading, and the poorest Arab would not expose himself to the opprobrious nickname of *lebbán*, or "milk-seller," although, during the pilgrimage, milk is excessively dear. It forms a curious exception to this rule, that the Beni Koreish, who esteem themselves the most noble race of Arabian Bedouins, freely sell their milk, with which Mekka is supplied from the tents of that tribe, generally pitched about Djebel Arafat and Wady Muna.

In Hedjaz the usual dish of the Arabs is Indian rice, mixed with lentils and without any bread; this they find cheaper than corn, and equally nutritious; but wherever dates grow, that excellent fruit constitutes their chief diet. In Nedjd, Hedjaz, and Yemen, the Bedouins use butter to excess. Whoever can afford such luxury, swallows every morning a large cupful of butter before breakfast, and snuffs up as much into his nostrils (this is also a favourite practice among the people of Mekka): all their food swims in butter. The continual motion and exercise in which they employ themselves strengthen their powers of digestion, and

for the same reason an Arab will live for months together upon the smallest allowance; and then, if an opportunity should offer, he will devour at one sitting the flesh of half a lamb without any injury to his health.

In the interior of their deserts, the Bedouins never make any cheese; their butter is made of sheep's or goats' milk. I have never seen any butter made from the milk of camels, although I understood that this was sometimes the case on particular occasions of necessity; many Arabs with whom I conversed had never tasted any.

Throughout the Desert when a sheep or goat is killed, the persons present often eat the liver and kidney raw, adding to it a little salt. Some Arabs of Yemen are said to eat raw not only those parts, but likewise whole slices of flesh; thus resembling the Abyssinians and the Druses of Libanon, who frequently indulge in raw meat, the latter to my own certain knowledge. The Asyr Arabs, and those south of them towards Yemen, eat horse-flesh; but this is never used as food among the northern Bedouins.

Industry.

The chief specimens of Bedouin industry are the tanning of leather; the preparing of water-skins, the weaving of tents, sacks, cloaks, and *abbas.* The leather is tanned by means of pomegranate juice, or (as more commonly over the whole Desert) with the *gharad* or fruit of the *Sant*, or else with the bark of the *Seyale*, another mimosa species. The women sew the water-skins which the men have tanned. They work in Hedjaz very neat neck-leathers for the camels, upon which their husbands ride; these are a kind of net-work, adorned with shells and leather tassels, called *dawíreh.* The distaff is frequently seen in the hands of men all over the Hedjaz; and it seems strange that they should not regard this as derogating from their masculine dignity, while they disdainfully spurn at every other domestic employment.

The Arabs' Wealth.

The only Bedouins that can be reckoned wealthy, are those whose tribes pasture their cattle in the open plains, which have been fertilized by the rains of winter. To them belong innumerable herds of camels: the richest Bedouins of the southern plains are the *Kahtan* tribe, on the frontiers of Yemen. The father of a family is said to be poor among them, if he possess only forty camels; the usual stock in a family is from one hundred to two hundred. The tribes of poor Bedouins are all those who occupy a mountainous territory, where the camels find less food, and are not so prolific. Thus the Bedouin inhabitants of that whole chain of mountains, that extend from Damascus across Arabia Petræa, and along the coast of the Red Sea, as far as Yemen, are all people of little property in cattle, while all the tribes of the eastern plains possess great numbers. The account which I have already given of an Arab's yearly expenses, must be

understood only of a man above the common class; many respectable families spend only half that sum. To give a specimen of the means adopted by a poor Arab to gain his livelihood, and furnish his family with provisions, my journal of an expedition in the Sinai mountains may be consulted. Poor Bedouins come from thence to Cairo, bringing their camels loaded with coals. Such a load, which requires the labour of one man for ten or fifteen days to collect, is sold at Cairo for about three dollars, after a journey of ten or eleven days. With these three dollars, the man then purchases half a load of wheat, some tobacco for himself, and a pair of shoes or handkerchief for his wife, and returns the same distance to his tent; having been above five weeks employed, together with his camel, in procuring this scanty supply for the family. On such occasion a Bedouin will gladly forfeit the only sensual pleasure he can enjoy on the road, (eating butter and smoking tobacco,) rather than return to his home without some small present for his family, for the purchase of

which he sacrifices, if necessary, even his butter-skin and tobacco-pouch.

Some Arab families pride themselves in having only herds of camels, without sheep or goats; but I never heard that there existed whole tribes without the latter. Those who have camels alone are mostly families of sheikhs; and in case strangers arrive for whom a lamb is to be killed, then the Arabs usually bring one for that purpose to the sheikh's tent. In some encampments, the Arabs will not permit their sheikh to slaughter a lamb on any occasion, but furnish by turns the meat for his tent. The families who have camels only are called *ahel bel* (اهل بل), in opposition to the *ahel ghanem* (اهل غنم).

But in the most desperate circumstances, without camels or sheep, a Bedouin is always too proud to show discontent, or much less to complain. He never begs assistance, but strives with all his might, either as a camel-driver, a shepherd, or a robber, to retrieve his lost property. Hope in the bounty of God, and a perfect resignation to his divine will, are deeply implanted in the

Arab's breast; but this resignation does not paralyse his exertions so much as it does those of the Turks. I have heard Arabs reproach Turks for their apathy and stupidity, in ascribing to the will of God what was merely the result of their own faults or folly, quoting a proverb which says, "He bared his back to the stings of mosquitos, and then exclaimed, God has decreed that I should be stung." The fortitude with which Bedouins endure evils of every kind is exemplary: in that respect they are as much superior to us as we exceed them in our eager search after pleasing sensations and refined enjoyments. Wise men have always thought that the amount of evil in this world was greater than that of pleasure; it seems therefore that he is more truly a philosopher who, although he knows but few refinements of pleasure, laughs at evil, than the man who sinks under adversity, and passes his happier moments in the pursuit of visionary enjoyments.

The secret hopes and expectations of the Bedouin are much more limited than those

of the Arab who dwells in a town. His chief desire during a state of poverty is to become so opulent that he may be enabled to slaughter a lamb on the arrival of every respectable guest at his tent, and in this act of hospitality to rival at least, if not to exceed, all the other Arabs of his tribe. If fortune grant him the accomplishment of this desire, he then looks out for a fine horse or dromedary, and good clothes for his females: these objects once attained, he feels no other wish but that of maintaining and increasing his reputation for bravery and hospitality. For this reason it may be safely affirmed that there are among Bedouins, an infinitely greater number of individuals contented and happy with their lot, than among other Asiatics, whose happiness is almost always blighted by avarice, and the ambition of rising above their equals.

The Bedouin is certainly unhappy when he feels himself so poor that he cannot entertain a guest according to his wish; he then looks with an envious eye upon his more fortunate neighbours; he dreads the

sneers of friends and of enemies, who regard him as unable to honour a stranger: but whenever he can contrive to display hospitality, he feels himself upon a footing of equality with the richest sheikh, towards whom he bears no envy on account of his more numerous flocks and herds, the possession of which does not procure to him any increase either of honours or enjoyments.

Sciences, Music, Poetry, &c.

Of reading and writing, all the Bedouins throughout Arabia are equally ignorant. The Wahaby chiefs have taken pains to instruct them; they have sent Imáms among the different tribes to teach the children, but their efforts have had little effect and the Bedouins remain, as might be expected, a most illiterate people. In the mountains of Hedjaz and of Yemen, where many Bedouin tribes have become agriculturists, more persons are found who can read, and know something of their laws

and learned language, than among those encamped on the plains. This is also the case in Nedjd, where the Wahabys have established schools in every village, and oblige the fathers of families to superintend the instruction of their children. At Derayeh many learned persons of the first class among eastern men of letters have collected very valuable libraries from all parts of Arabia, and some of their olemas have composed treatises on religious and judicial subjects. Among their books are great numbers of historical works, which seem to be in particular request at Derayeh. Whatever manuscripts of that description could be found at Mekka and Medina, and in the towns of Yemen, have been purchased by them and carried off. The library of Saoud is unquestionably the richest, at present, in Arabic manuscripts on historical subjects.

How much eloquence is still admired among the Bedouins, I have already noticed. A sheikh, however renowned he may be for bravery, or skill in war, can never expect to possess great influence over his Arabs without the talent of oratory. A

Bedouin will not submit to any command, but readily yields to persuasion.

Through every part of the Arabian desert, poetry is equally esteemed. Many persons are found who make verses of true measure, although they cannot either read or write; yet as they employ on such occasions chosen terms only, and as the purity of their vernacular language is such as to preclude any grammatical errors, these verses, after passing from mouth to mouth, may at last be committed to paper, and will most commonly be found regular and correct. I presume that the greater part of the early poetry of the Arabs which has descended to us, is derived from similar compositions. Ibn Saoud had assembled the best poets of the Desert at Derayeh; he delighted in poetry, and very liberally rewarded those who excelled in it. According to Arab custom, if a reputable poet address some verses to a sheikh, or a distinguished warrior, he will receive a camel or some sheep as a present. The largesses which in former times were bestowed on poets by Arabian chiefs, are still the subject of frequent con-

versation among the Bedouins; but no one is inclined to imitate the ancient generosity. The people of *el Hassa*, near the Persian Gulf, are celebrated for their poetical genius above all other Arabs of Nedjd or Hedjaz.

The *rababa* (a string-instrument) is common all over the Desert, although not always of the same shape. In Nedjd, as among the Sinai Arabs, it is reckoned disgraceful to play on the rababa before a numerous company. Slaves alone perform on it in that case: and if a free Arab wish to acquire some degree of execution on that instrument, he must practise at home, and in the bosom of his family. But, on the other hand, I have seen in Hedjaz Bedouins play on the rababa before company.

The songs called *asamer* require a more detailed description. They are heard all over the Desert; but each tribe varies in the performance of them. During my stay in the mountains of Sinai, I had frequent opportunities of hearing those songs, and of witnessing the performance in the dead of the night.

About two or three hours after sun-set,

either the girls and young women, or the young men, assemble upon an open space before or behind the tents and begin to sing there in choruses until the other party joins them. The girls then place themselves either in a group between the men, who range themselves in a line on both sides, or if the number of the females be but small, they occupy a line opposite to that of the men, at a distance of about thirty paces. One of the men then begins a song (*kâszyde*) of which only one verse is sung, repeating it many times, always with the same melody. The whole party of men then join in the chorus of the verse, accompanying it with clapping of hands, and various motions of the body. Standing close together, the whole line inclines sometimes towards one side, sometimes towards the other, backwards and forwards, occasionally dropping on one knee, always taking care to keep time by that movement, in measure with the song. While the men do this, two or three of the girls come forth from the group, or line of their companions, and slowly advance towards the men. They

are completely veiled, and hold a mellaye, or blue cloak, loosely hung over both their outspread arms. They approach with light steps and slight bows, in time to the songs. Soon the motions of the girls become a little more lively, while they approach within two paces of the men; but still dancing (as it is called), continuing to be extremely reserved, strictly decent, and very coy. The men endeavour to animate the girls by loud exclamations, with which they interrupt their song from time to time. They make use for this purpose of exclamations and noises, with which they are accustomed to order their camels to halt, to walk, and trot, to drink, and eat, to stop, and to lie down. They do not address the girl by her name, which would be a breach of politeness, according to Bedouin manners, but style her "camel," affecting to suppose that she advances towards them in search of food or water. This fiction is continued during the whole dance. "Get up, O camel;" "walk fast;" "the poor camel is thirsty;" "come and take your evening food:" these, and similar expressions, are used on the oc-

casion, added to the many guttural sounds in which camel-drivers talk to their beasts. To excite the dancer still more, some of the gay young men spread before them upon the ground their own turbans, or head-kerchiefs, to represent food for the camel. If the dancing girl approach near enough to snatch away any article of dress, she throws it behind her back to her companions; and when the dance is finished, the owner must redeem it by a small fee paid to the girl. I once released a handkerchief by giving to the girl a string of pretty beads made of mother-of-pearl, observing that it was meant as a *halter* for the camel; with this she was much pleased, and hung it round her neck. After the dance has continued five or ten minutes, the girl sits down, and another takes her place, beginning like the former and accelerating her movements according as she herself feels interested in the dance. If she seems animated and advances close to the men's line, the latter evince their approbation by stretching out their arms as if to receive her; this dance, which continues frequently for five or six hours, and till long

after midnight, and the pathetic songs which often accompany it, most powerfully work upon the imagination and feelings of the Arabs, and they never speak of the mesamer but with raptures. The feelings of a lover must, on this occasion, be carried to the highest pitch. The veiled form of his mistress advances in the dark, or by moonlight, like a phantom, to his embraces; her graceful, decent steps, her increasing animation, the general applause she receives, and the words of the song, or kaszyde, which are always in praise of beauty, must create the liveliest emotions in the bosom of her lover, who has, at least, the satisfaction of being able to give full scope to his feelings by voice and gestures, without exposing himself to any blame.*

If the girls of the encampment have any cause to be angry with the young men, the latter attend for many nights, but no females

* The decent and romantic nature of this dance places it widely in contrast with the vulgar and licentious motions and contortions of the Egyptian dancing-girls, and is even preferable, in a high degree, to the Egyptian or Syrian ladies' dance.

appear to sing the mesamer: on the other hand, I have heard the girls sing, although none of the young men came from the tents to join them.

The mesamer are general throughout the Desert, but almost every tribe differs in the mode of singing them. The song is often composed extempore, and relates to the beauty and qualities of the girl who dances: if the young men are at home in the camp, they continue the like mesamer, for months together, every night. Married men and women sometimes join; young men often walk at night a distance of some hours, and back again, that they may enjoy the mesamer of a neighbouring camp. I may here remark that *mesámer* must not be confounded with *Mezámer*, which in Arabic signifies the Book of Psalms.*

* The women of the Aleygat tribe in the Sinai mountains sing their own praises in the following verse:

"O women of Aleygat! nothing is found to equal us,
Excepting heaven; (but) men are the earth (upon which we tread)."

I have heard the Maggrebyn Bedouins sing in the mesamer, a verse of which the oddity deserves mention.

The Camel-driver's Song.

In Hedjaz and in Egypt I have heard the following words, which seemed to be the favourite burden of this song :—

" None can perform long journies but the stout and full-grown camel."

Feasts and Rejoicings.

It is generally so arranged by those who have families in a camp, that all the young boys should be circumcised on the same day. Every man then kills at least one sheep in honour of his son—sometimes three or four, and all the members of the tribe, besides the strangers who come for the purpose, feast together during a whole day. On the festival of Ramadhan, and of the sacrifice of Arafat,

Addressing a mistress named *Ghalye,* the lover exclaims :—

" O Ghalye, if my father were a jack-ass, I would sell him, that I might be able to purchase Ghalye."

those Arabs who have no horses, run races upon their camels, while the women amuse themselves by singing loudly. Among the Sinai Arabs, the girls are permitted, on those occasions, to let their faces be seen by the young men of the tribe, who ride by swiftly on their camels, the girls at that moment raising their veils, so as to allow a hasty glance. It has been remarked, that immediately after these feasts the girls are demanded in marriage from their fathers. The most prudish or coy among the girls do not join their companions in this raising of the veil, but remain in the interior of their tents.

There are few Bedouin tribes within whose territory, or at least within a little distance from it, the tomb of some saint or reverend sheikh is not found; to him all the neighbouring Arabs address their vows. These tombs are usually visited once a year by great numbers of Arabs, who there slaughter the victims they had vowed during the preceding year. These vows are made with the hope of obtaining male issue, or a numerous breed of horses or camels.* The day of visit-

* The veneration in which these Bedouins hold a saint,

ing the saint's tomb becomes a festival for the whole tribe, and all the neighbours. The women then appear clothed in their finest dresses, and mounted upon camels, the saddles of which their husbands take great care to adorn. Upon every occasion the Bedouin endeavours to show off his wife under her most advantageous appearance; and he seems desirous that she should exceed all her female acquaintances in clothes and rings, while he himself wears scarcely more upon his body than is absolutely necessary to protect him from the inclemency of a hot or rainy season.

Diseases.

Among the Bedouins of Hedjaz, particularly those in the neighbourhood of Mekka and Medina, many suffer occasionally from

almost borders on idolatry: they certainly believe that he can influence heaven in their favour, both here and in the other world. Against this superstition, and the killing of victims in honour of saints, the Wahabys have exerted themselves in sermons. The saints' tombs are generally placed on the summits of mountains.

their intercourse with public women, in whose dwellings some Bedouins may be at all times seen, which is never the case either at Aleppo or Damascus. But even in Hedjaz, public women are excluded from the Arab encampments. Those Bedouins also who visit Cairo, have frequently reason to repent of their acquaintance with the ladies of that city.

Vaccination.

After various efforts to introduce it in Egypt, it was only in the winter of 1816 that a Syrian physician succeeded in rendering it general among the Christians. No country in the east requires it more than Egypt, especially Upper Egypt, where the small-pox is often almost as pernicious as the plague, and more to be dreaded, because it occurs more frequently. Among the Hedjaz Bedouins, inoculation is very little practised. It was proposed to Mohammed Aly Pasha, that he should command his subjects in the open country to be vaccinated; but, like other Turkish governors, he only

listens to beneficial schemes when they can tend to promote his own interests. The most ridiculous and extraordinary remedies for diseases are always those to which the Asiatics resort with implicit confidence in their efficacy. I have seen an Arab immediately on his rising in the morning swallow whole draughts of camel's urine, because a physician (i. e. a barber) of Mekka had advised him to do so, as a certain remedy for oppression on the breast. Another, in the last stage of a consumption, was directed to eat, for one fortnight, nothing but the *raw* liver of a male camel. It being summer time, and fresh liver not every day attainable, the man persisted in feeding upon the same putrid liver for several days together, until death proved the fallaciousness of this prescription.

Customs relative to Matrimony.

What I shall add on this subject refers principally to the Bedouins of Mount Sinai, with whom I lived for nearly two months in the spring of 1816, while the plague raged

at Cairo. The terms being settled between the girl's father and the man desirous of marrying her, the father gives to the suitor a branch of a tree or shrub, or something green, which he sticks in his turban and wears for three days, to show that he has taken a virgin in matrimony: if he marry a widow, this is not done. The girl is seldom acquainted with the change that is to take place in her condition, for no one thinks it necessary to consult her inclination; and even if she should dislike the bridegroom, she must yield, at least for the first night, to his embraces, but is at liberty the next morning to retreat from his tent. But among the wealthy Arabs of the eastern plain, the Aenezes, the Meteyr in Nedjd, and the Ateybe in Hedjaz, the father never receives the price of the girl, and therefore some regard is paid to her inclinations.

Among the Arabs of Sinai, the young maid comes home in the evening with the cattle. At a short distance from the camp she is met by the future spouse, and a couple of his young friends, and carried off by force to her father's tent. If she entertains any sus-

picion of their designs, she defends herself with stones, and often inflicts wounds on the young men, even though she does not dislike the lover; for, according to custom, the more she struggles, bites, kicks, cries, and strikes, the more she is applauded ever after by her own companions. She is then taken to her father's tent by those young men who place her in the women's apartment; and one of the bridegroom's relations immediately throws over her an abba, or man's cloak, completely enveloping her head, and exclaims, "None shall cover thee but such a one," mentioning the bridegroom's name. Till that moment, the girl is often unacquainted even with the name of the person to whom she is betrothed. After this ceremony she is dressed by her mother and female relations in the new clothes provided for her by the bridegroom, and a camel is brought before the tent, ornamented with tassels and shreds of cloth, according to the wealth of the husband. Upon this camel she is mounted, although still continuing to struggle in a most unruly manner, and held by the bridegroom's friends on both sides.

Thus she is led three times round his tent, while her companions ûtter loud exclamations; after which, she is taken to a private recess which the bridegroom has prepared for her in his tent, with curtains, in the interior of the women's apartment.

If the bride belong to a distant camp, she is placed upon a camel immediately after the abba has been thrown over her, and led to the husband's camp, attended by women: during this procession decency obliges her to cry and sob most bitterly. While she is left in the husband's tent with one woman only, the other females assemble before the tent, singing in praise of the young couple. Several sheep, in the mean time, have been killed;* and the guests who flock to the feast eat *bread* (for this is a circumstance absolutely necessary on such nuptial occasions) and *meat.*

* That the blood of sheep should flow upon the ground is considered by the Beni Harb, in Hedjaz, as necessary to the completion of a marriage; but all the Bedouins are not of that opinion. In Egypt, the Copts kill a sheep as soon as the bride enters the bridegroom's house, and she is obliged to step over the blood flowing upon the threshold, at the door-way.

Late at night, when the bridegroom can with decency escape from the congratulating crowds of his friends, he enters the bride's recess, and the marriage is completed, the bride still continuing to cry very loudly.* The husband, when he enters the nuptial recess, leaves his shoes before the door, to show that he is within.

On the next morning every father of a family in the encampment brings a goat as a present to the bride; two or three goats are killed, and after a plentiful dinner the ceremony is concluded.

If the girl has been married wholly against her inclination, she is allowed on the follow-

* It sometimes happens, as I have been assured, that the husband is obliged to tie his bride, and even to beat her, before she can be induced to comply with his desires. The want of civilisation is more evident in the relation between males and females, than in any other circumstance. Among the Arabs of Upper Egypt, there is a particular custom. On the wedding-night, the bridegroom, when he approaches his bride, is accompanied by two women, who, on coming out from the nuptial chamber, bear witness to the virgin state in which he had found the new-married girl, whom he must not again visit before the third night.

ing morning to take shelter in her father's tent, which neither he nor any body else can prevent her from doing. The rich sheikhs seldom refuse their daughters to a poor Arab, provided he can pay the price demanded for her, and is stout and active enough to keep her from starving.

But the marriage of a widow or divorced woman is not attended with so much ceremony or rejoicing. The lady is not wrapped in an abba, nor does she offer any resistance when the friends conduct her to the husband's tent; and if the latter has been a married man already, no feast whatever takes place; if, however, he has not been married before, she is led in pomp from her tent to his. But even then, no guest will come to eat of the nuptial bread; which, indeed, is only distributed on the marriage of a virgin: for the Arabs regard every thing connected with the nuptials of a widow as ill-omened, and unworthy of the participation of generous or honourable men. For the space of thirty days, or a whole month, the husband will not eat of any provisions belonging to his wife, nor even use any of her vessels at

meals. During that time she herself, and every thing appertaining to her, are stigmatised as being *gerán* (قران); and the Arabs believe that any infraction of this custom would be the sure road to perdition. If the husband make coffee for the Arabs, every one of his guests brings with him his own cup, that he may not drink out of one belonging to the new-married widow.

It is thought decent, that on the nuptials of a virgin she should remain at least one fortnight in the interior of her tent, leaving it only at night. If her husband absent himself on a journey before the expiration of that time, she may abridge the period of her confinement. The marriage ceremony among the Bedouins generally takes place on a Friday evening.

The price of a girl varies according to circumstances, and is never exactly stipulated in a tribe. Among the Arabs of Sinai it is from five to ten dollars, but sometimes amounts to thirty, if the girl is well connected and very handsome. Part only of the money is paid down, the rest standing over as a kind of debt. The father receives the money; or,

if he is dead, the brother, or nearest male relation. Whoever has a right to receive this money is styled the maid's master. The price of an *azeba*, or widow, is never more than half of what is given for a virgin; generally no more than one third. It likewise is paid into the hands of her masters.

A singular custom prevails among the Mezeyne tribe, within the limits of the Sinai peninsula, but not among the other tribes of that province. A girl, having been wrapped in the abba at night, is permitted to escape from her tent, and fly into the neighbouring mountains. The bridegroom goes in search of her the *next* day, and remains often many days before he can find her out; while her own female friends are apprised of her hiding-place, and furnish her with provisions. If the husband finds her at last (which is sooner or later, according to the impression that he has made upon the girl's heart), he is bound to consummate the marriage in the open country, and to pass the night with her in the mountains. The next morning the bride goes home to her tent, that she may have some food; but again runs away in the even-

ing, and repeats these flights several times, until she finally returns to her tent. She continues there, never entering her husband's tent until she becomes far advanced in pregnancy: then she goes, and not before that circumstance, to live with him. If she does not become pregnant, she must remain in her own family tent a full year (counted from the wedding-day), after which she may join her husband. I heard that the same custom prevailed among the Mezeyne Arabs, related to those who live in another part of Hedjaz, and in the vicinity of Nedjd. Among the Djebalye, a small Sinai tribe, of modern origin, the bride remains after marriage three full days with her husband, and then runs off to the mountain, and never returns until her husband finds her out.

Divorces.

I have already mentioned, that divorces are very frequent among all Bedouins, as well as among those of Sinai. Should a Bedouin belonging to the latter tribes divorce

his wife without being able to allege any valid reason, or to prove her guilty of any misconduct, he must give her, when she goes from him, six or eight dollars, a goat, a copper boiler, a hand-mill, and several other articles of kitchen utensils; and, at the same time, he forfeits the price which he had paid for her. If the wife leave him of her own accord, she receives nothing, and her masters even forfeit that portion of her price which was not paid down in cash; but they retain the part received; for it is just, say the Arabs, that some amends should be made to the masters for having now a widow under their tent instead of a virgin.

Among the Sinai Arabs a forsaken husband seldom refuses to his run-away wife the sentence of divorce, which alone enables her to marry again. But he sometimes obliges her friends to find for him another wife, and to pay the price of this latter, before he pronounces the two desired words, "*Ent taleka*"—"Thou art divorced." Among some Arabs of Upper Egypt it is the law, that if a wife oblige her husband to give a divorce, her dowry and all her clothes are taken away;

and the husband shaves her head completely before he dismisses her.

All Arabian Bedouins acknowledge the first cousin's prior right to a girl; whose father cannot refuse to bestow her on him in marriage, should he pay a reasonable price; and that price is always something less than would be demanded from a stranger. The Arabs of Sinai, however, sometimes marry their daughters to strangers in the absence of the cousins. This happened to a guide whom I had taken from Suez. When we arrived at his encampment, one day's journey distant from the convent of Sinai, he expected to marry a cousin of his own; and during the whole journey he had extolled to me the festivities which I should witness on that occasion. He, too, had brought with him some new clothes for his intended bride; and was therefore exceedingly disappointed and chagrined on his arrival, when he learned that, three days before, the girl had been married to another. It appeared that her mother was secretly his enemy; and had contrived matters in such a manner, as to render him ridiculous in the eyes of his companions.

He bore his misfortune, however, like a man; and, instead of evincing any signs of displeasure, soon turned the tide of ridicule upon the mother herself, and her son-in-law. To prevent similar occurrences, a cousin, if he be determined to marry his relation, pays down the price of her as a deposit into the hands of some respectable member of the encampment, and places the girl under the protection of four men belonging to his own tribe. In this case she cannot marry another without his permission, whether he be absent or present; and he may then marry her at his leisure, whenever he pleases. If, however, he himself break off the match, the money that had been deposited is paid into the hands of the girl's master. This kind of betrothing takes place sometimes long before the girl has attained the age of puberty.

Bedouins are perhaps the only people of the East that can with justice be entitled true lovers. The passion of love is, indeed, much talked of by the inhabitants of towns; but I doubt whether any thing is meant by them more than the grossest animal desire; at least, I have never witnessed among them

any instance of persevering affection amidst misfortunes; while, on the contrary, many persons daily evince the most perfect indifference immediately after enjoyment. The seclusion of women forbids the possibility of becoming acquainted with the beloved object's character, as the first interview with her leads invariably to possession; and where the minds cannot understand each other, it is scarcely possible that sentiments of friendship should assume any degree of sublimity; which, I imagine, constitutes the difference between animal and rational love. In the amorous verses which a townsman addresses to his mistress, this sentiment of inferior love may be easily distinguished. Instead of exalting the qualities of her mind and her heart, he merely describes the beauties of her person, or his own eager desire to possess her; and among the Arabic love-verses of modern composition, there are very few which a high-minded European would not reject with disdain. But the Bedouins have more frequent opportunities of becoming acquainted with the daughters of their neighbours: their love is often conceived in their youthful

days, and fostered during a series of years; and such is the prudery of a Bedouin girl, that whatever may be her sentiments with respect to a lover, she will seldom condescend to let him know them, and still less to suffer any personal liberties, however convinced of a reciprocal affection. The firm assurance of her honour and chastity must powerfully influence his heart; and as a Bedouin's mind and imagination are always strong and sound, not pampered into sickly sensibility, or a depraved fancy like the townsman's, it is to be supposed that virtuous impressions being once made, take a firm hold. The custom of divorce, we must acknowledge, does not speak much in favour of any lasting attachment; but I would rather ascribe it to the unruly temper of those wild sons of the Desert, than to any want of feeling in their character.*

* Last year (1815) a Bedouin of Sinai shot himself at the nuptials of a wife whom he had divorced, and who had married another man. Just when the new husband entered the closet of his wife, the former husband, in a state of distraction, put an end to his own existence, while he was sitting among the company. Another proof of

A quarrel happens between a man and his wife; and as nothing is done within doors among Bedouins, the neighbours soon learn the nature of the quarrel, and take part on one side or the other. Affairs become serious; the eloquence and loquacity of the wife (which are not exclusively the property of European ladies) very often triumph over the just cause of the husband; but the latter cannot bear to see himself slighted before his companions, and much less to be ridiculed and overpowered by the tongue of a woman: he therefore, in a moment of irritation, sometimes pronounces the words, "*Ent taleka,*" which constitute a divorce, and cannot be revoked. On such occasions the by-standers exclaim, "Well done! now we perceive that you are a man!" and this compliment ba-

Bedouin feeling occurred above twenty years ago, near Wady Feiran in the Desert of Sinai, where a mountain is shown from which two young girls precipitated themselves, having the ringlets of their hair twisted together; thus they dashed themselves to pieces, because on that evening they were to be married, by an arrangement of their friends, to men whom they disliked. The summit from which they threw themselves is still called *Hadjar el Benát*, or the "Damsels' Rock."

nishes whatever remains of cool judgment might still exist in his mind. Instead of blaming his hasty act, the Bedouins commend it, saying, that a man should forget his private feelings in avenging a wrong done to him publicly. Such fits of anger frequently cause divorces. Sometimes a Bedouin marries from no other motive but that he may pass a few pleasant weeks with his new wife, whom he sends away when his desires are gratified, in which real love had no concern; but innumerable instances are likewise known of man and wife continuing faithful to each other during their whole lives.

It is usual in the Eastern town and deserts to use the expression, "*Aley et talak*," (I shall divorce, i. e. my wife,) in order to confirm an assertion the more strongly. If the person who makes use of this expression should be in the wrong, and that he has vehemently insisted upon that assertion in the presence of several witnesses, the law can oblige him to divorce his wife immediately. The Wahaby chief has exerted all his authority to render divorces less frequent among the Arabs: he disgraces at his court the man

who has divorced his wife; and he punishes severely any person whom he hears using that expression, "*Aley et talak.*"

It is not usual, but happens sometimes, that an Arab, after a couple of years, takes back the woman whom he had divorced; and who, during that time, may have had several other husbands.

Polygamy is seldom found among the Bedouins. None but the rich sheikhs can afford to maintain many establishments; the necessary consequence of a plurality of wives; as two women, lawfully wedded to the same man, will never remain long together in one tent.

It may be said, that in Egypt the peasant girls are sold in matrimony by their fathers to the highest bidder; a circumstance that frequently causes the most mean and unfeeling transactions.

In Hedjaz, as among the Arabs of the Red-Sea, elopement with the wife of another man is an event which happens but seldom, and entails very severe punishment. Among the Red-Sea Arabs if an unmarried girl elope with her lover, the seducer may be lawfully

slain by her relations on the very day of the elopement, without exposing themselves to the penalty of "*blood-revenge*." But if they kill him after that day, his blood is upon them, and they must account for it.

A Tyaha Arab had eloped with a married woman of that tribe; he was overtaken in his flight by the injured husband's brother, and severely wounded; yet he recovered, and the affair was settled by arbitration among the contending parties; and it was decided that the seducer should pay sixty camels, one male and one female slave, one free girl instead of her who had eloped: which girl the husband might marry without paying her price, a fine poniard, and the dromedary upon which the guilty pair had fled. Such articles paid as damages are comprised under the term *ghurreh*, which does not include money. The man and his relations being obliged to pay these damages, were completely ruined. So that the penalty for criminal conversation with another man's wife is not unknown in the Desert. If an injured husband kill the seducer of his wife, he is exempted by the Bedouin laws

from blood-revenge, or retaliation from the friends of the deceased.

Burial.

The Arabs of Hedjaz, of the Red-Sea coast, and of the neighbourhood of Southern Syria and Egypt, have within their respective territories burial-grounds, to which they bring the bodies of their friends, wheresoever they may have died within the limits of their district. This seems to be an ancient custom. These burial-grounds are generally on or near the summits of mountains. The same custom also is observed by the Nubian Bedouins.

I have seen among ancient Arab tribes in Upper Egypt the female relations of a deceased man dance before his house with sticks and lances in their hands, and behaving like furious soldiers. As an appearance of mourning, the only instance I recollect is that among some Arabs in Egypt, of the *Rowadjeh* and *Djaafere* tribes, who live about Esne. If any person of the family die, the

women stain their hands and feet blue with indigo; which demonstration of their grief they suffer to remain for eight days, all that time abstaining from milk, and not allowing any vessel containing it to be brought into the house; for they say that the whiteness of the milk but ill accords with the sable gloom of their mind.

Some Bedouins of the Sherkyeh, or eastern provinces of the Delta, bury with the dead man his sword, turban, and girdle.

From scarcity of linen the Bedouins are sometimes buried, an abba only being wrapped about the body. I know a sheikh of the Omran Arabs, on the eastern gulf of the Red Sea, who entertains such apprehensions of not being properly buried, that he constantly carries with him on his journies a winding-sheet prepared for himself.

Religious Worship.

The Bedouins throughout Arabia have very just notions of the Deity, but are little addicted to the precepts of their religion.

The Wahabys have endeavoured in vain to render them more orthodox. The dread of punishment might induce some tribes who were under the immediate control of the Wahabys to observe the forms of their religion with more regularity; but it was a forced compliance; and as soon as the Wahaby power had suffered a diminution, in consequence of the attacks made by Mohammed Aly Pasha, all the Bedouins relapsed into their former religious indolence. While many Arab settlers in Nedjd and Yemen adopted with enthusiasm the Wahaby doctrines, very few, or perhaps no Bedouins, were ever reckoned among their favourers, although some adhered faithfully to the system of government established by the new sect, and were obliged to assume an appearance of zeal, and even of fanaticism, with the hope of promoting their own political interests. Now that, in Hedjaz at least, the Wahaby influence is for the present destroyed, the Bedouins affect still more irregularity than before; and, to prove that they have quite renounced the Wahaby tenets, they never pray at all. The Bedouins are

certainly the most tolerant of Eastern nations; yet it would be erroneous to suppose that an avowed Christian going among them would be well treated, without some powerful means of commanding their services. They class Christians with the foreign race of Turks, whom they despise most heartily. Both Christians and Turks are treated in a manner equally unkind, because their skins are fair, and their beards long, and because their customs seem extraordinary: they are also reckoned effeminate, and much less hardy than the tawny Bedouin.

I have elsewhere had occasion to observe, that wherever Christians are found who have adopted the manners at least, if not the religion of Arabs, as the people of *Salt*, of *Kerck*, and of *Wady Mousa*, and the Christian pedlars who visit the Aenezes in the Syrian Desert, all such persons are sure to experience kind treatment from the Bedouins; while among the haughty and fanatic Osmanlys they are reduced to an abject condition.

Those Bedouin sheikhs who are connected with the government towns in the vicinity

of their tribes, keep up the practice of prayer whenever they repair to a town, in order to make themselves respected there. But the inferior Arabs will not even take that trouble, and very seldom pray either in or out of town.

Government.

All the preceding remarks concerning Bedouin government are applicable in their fullest force to every tribe that I have had an opportunity of seeing. The sheikh has no fixed authority, but endeavours to maintain his influence by the means which wealth, talents, courage, and noble birth afford. The different family clans into which his tribe is divided, are independent of each other; their chiefs form the effective council of the tribe: and while the great sheikh may take upon himself to decide questions of minor importance, the opinion of every distinguished individual in the tribe must be ascertained, and his consent obtained, when matters of general interest, or of public importance, are

to be discussed. It is certain that those sheikhs who are connected with the governors of towns in Syria, Egypt, or Hedjaz, and derive from that connexion considerable gains, and still more such as have become tributary to those governments, or dependent upon them, have found means to extend their authority over their tribes, so much that an Arab will not readily oppose their wishes, knowing that the enmity of a sheikh can interfere with the profits which he might derive from the town's-people, and principally by the transport trade: but even here the sheikh has not any means of enforcing his commands; and daily experience teaches him to respect the individual independence of his Arabs. I know that there are tribes of Arabs domiciliated, but still living under tents in Egypt, among whom the sheikh is authorised to inflict bodily punishment. These, however, cannot properly be classed with the true Bedouin tribes, who constitute the subject of these pages. It is, besides, a custom among Bedouins, when a party of them with their sheikh visit any neighbouring town, to express great deference towards him, repre-

senting themselves as being completely under his control. This they do, that the governor of the town with whom they have to treat may be inspired with a high opinion of the sheikh's great power and authority; an opinion which often causes more favourable terms to be granted, than the Bedouins could otherwise have obtained. This deception is easily practised, as the governors of towns are generally ignorant Osmanlys, or Turks, who cannot even imagine the existence of any chief without the possession of despotic power. But as soon as the party returns to their Desert the mask is thrown off, and the sheikh mixes again with the crowd of his people, not venturing even to scold any one of them without exposing himself to a reproachful and vituperative reply.

Mohammed Aly Pasha learned from his own experience the truth of what I have just mentioned. When he established his head-quarters at Tayf, eastward of Mekka, he was occupied during six months in collecting camels for the transport of his provisions from Djidda, and in gaining over to his party the sheikhs of the neighbouring

tribes. Among these sheikhs he distributed great sums of money, yet found to his astonishment that the Bedouin sheikhs do not possess absolute power at home. Not one camel could they drive away without the owner's consent: not one Arab could they force to enlist under the banners of a foreign chief, equally despised as disliked by the Bedouins. His efforts, therefore, proved ineffectual; although several sheikhs were gained over by bribery, and disposed to serve him. His money was taken; but such Arabs only could be assembled with their camels, whose vicinity to Mekka and Tayf exposed them to the attacks of the Pasha's cavalry, and whose principal means of subsistence were derived from the Pasha's granaries at Djidda and Mekka.

As the office of sheikh among the Bedouins is inherent in the same family, although not hereditary, the sheikh's family by this means being able from time immemorial to acquire great influence and power, the Wahabys found it necessary to change the sheikhs of almost every tribe which they subjected to their domination; well con-

vinced that in leaving the main influence in the hands of the ruling family, the tribe would never become sincerely attached to the new supremacy. They therefore usually transferred the sheikhship to an individual of some other considerable family; who, as might be supposed, had entertained secret jealousies against the former sheikh, and was, from private motives, inclined to promote and strengthen the Wahaby interest. This line of policy generally succeeded, and was universally adopted by the Wahabys. When Mohammed Aly Pasha subjugated Hedjaz, he replaced the ancient families and former sheikhs in their long-accustomed rights, and thus created a formidable opposition to the Wahabys.

The Bedouins had formerly kadhys throughout the Desert. Saoud, the Wahaby chief, knowing the great partiality and injustice of their decisions, and their readiness to accept bribes, abolished them all over his dominions, and sent to the Bedouins, in their place, kadhys from Derayeh, well-informed men, paid out of the public treasury, and acknowledged even by their enemies to be persons of in-

corruptible justice. Those tribes who have not submitted to the Wahabys, still retain their kadhys; thus the Arabs of Sinai have two or three in every tribe. If disputes happen among individuals, the decision of three kadhys may be taken one after another; but that of the third cannot be annulled; and both parties must abide by it, if they do not wish to let the quarrel become an affair of open force, and an appeal to arms; for nothing but the sword ultimately settles some disputes and litigations; although it must be confessed, that to this tribunal recourse is not often had, when civil affairs only are the subjects of discussion.

If two disputants appear before a kadhy, it is usual that they should deposit with him whatever arms they may carry, as a proof that they suspend, for the time, their right of deciding the quarrel by personal combat.

The office of kadhy is universally inherent in one family; and in some tribes hereditary, in others not; but if the kadhy happens to be a dull or stupid person, that man of the tribe who is most clever and eloquent be-

comes the true kadhy, and is chosen arbiter in most differences.

The trial before the *mebeshae*, a kind of ordeal, seems an institution peculiar to the Aeneze tribe; at least, I know not that it exists among any other Bedouins whom I have visited. It was said, however, that the Meteyr Arabs, who live between Medinah and Nedjd, had formerly the same custom; but they were obliged to relinquish it by express orders from the Wahaby chief. In Hedjaz the *mebeshae* is quite unknown.

To take an oath of any sort is always a matter of great concern among all the Bedouins. It seems as if they attached to an oath consequences of a supernatural kind; and as if they believed that the Almighty would resent having his name made subservient to earthly purposes, should the oath even be perfectly true. A Bedouin, even in defence of his own right, will seldom be persuaded to take a solemn oath before a kadhy, or before the tomb of a sheikh or saint, as they are sometimes required to do; and would rather forfeit a small sum than ex-

pose himself to the dreaded consequences of an oath. In their dealings with each other they pronounce the name of God a hundred times in a day, to give strength to false assertions; but as long as the oath is not solemnly administered, they apprehend no danger from it.

The institution of the *wasy*, or guardian, is not general throughout the Desert; but all the Arabs of Nedjd observe it.

Warfare.

The Bedouins who live in mountainous districts have fewer camels and horses than those of the plains, and therefore cannot make so many plundering expeditions into distant quarters, and are less warlike than the others. Mountain warfare is moreover liable to many difficulties and dangers unknown in the open country: plunder cannot be so easily carried off, and the recesses of the mountains are seldom well known to any but their own inhabitants. Still there are very few tribes who are ever in a state of

perfect peace with all their neighbours; indeed, I cannot at present recollect that this was the case with any one among the numerous tribes that I knew. The Sinai tribes were in 1816 at peace with all the Arabs in their neighbourhood except the Sowaraka, a tribe dwelling near Gaza and Hebron.

I may here confirm what has been said respecting the martial spirit of the Bedouins; their cowardice when fighting for plunder only; and their bravery when they repel a public enemy. Of the last, they have given repeated proofs, during their wars with the Turks in Hedjaz, whom they defeated in every encounter; for the great battle of Byssel, in January 1815, was merely gained by the stratagems of Mohammed Aly Pasha. In that action whole lines of Bedouins, tied by ropes fastened to each other's legs, were found slaughtered, having sworn to their women at parting that they would never fly before a Turk. To adduce instances of personal valour among the Bedouins would be easy; but such instances are not altogether conclusive as to the character of a whole nation. Whoever has known the Bedouins

in their deserts must be perfectly convinced that they are capable of acts displaying exalted courage, and of much more steadiness and cool perseverance, in cases of danger, than their enemies, the Turks.

The most renowned warrior in the southern parts of Arabia was, during my residence in Hedjaz, *Shahher*, of the Kahtan tribe. He alone once routed a party of thirty horsemen belonging to the Sherif Ghaleb, who had invaded the territory of his Arabs. Ghaleb, who was himself a man of considerable bravery, said on this occasion that, "since the time of the *Sword of God* (this is one of Aly's surnames), a stronger arm than Shahher's had not been known in Arabia." At another time, the Sherif Hamoud, governor of the Yemen coast, was repulsed with his escort of eighty mounted men by Shahher alone.

The sheikh of Beni Shammar, in Mesopotamia, whose name is *El Djerba*, or, as he is otherwise entitled, *Beney*, has also obtained great celebrity for his courageous deeds. When the troops of the Pasha of Baghdad were defeated in 1809, by the Rowalla Arabs, Beney, with his cousin Abou Fares, covered

their retreat; and these two horsemen fought against a multitude of the enemy's cavalry. In the Desert, valour must alone be sought among the chiefs, who are generally as much distinguished for bravery as for the influence which they possess.

There is one circumstance that greatly favours the chance of a foreign general in his contests with the Bedouins.* They are but little accustomed to battles in which much blood is shed. When ten or fifteen men are killed in a skirmish, the circumstance is remembered as an event of great importance for many years by both parties. If, therefore, in a battle with foreign troops several hundred are killed in the first onset, and if any of their principal men should be among the slain, the Bedouins become so disheartened, that they scarcely think of fur-

* But this must not flatter him with the hope of reducing them to perfect subjection; and if it be asked what could induce a foreign chief to attempt such a conquest, the answer may be given in a quotation from the letter of Abdallah Ibn Saoud, to the Grand Signor:—"Envy does not spare even those whose dwellings are miserable huts in deserts, and upon barren hills."

ther resistance; while a much greater loss on the side of their enemies could not make a similar impression on mercenary soldiers. But even the Arabs would only feel this impression at the beginning of a severe contest; and they would soon, no doubt, accustom themselves to bear greater losses in support of their independence, than they usually suffer in their petty warfare about wells and pasture-grounds. Of this, the Asyr Arabs, who were principally opposed to Mohammed Aly in the battle of Byssel, afford a striking example. Having lost fifteen hundred men in that action (from which their chief Tamy escaped with only five men), they recovered sufficient strength to be able, about forty days after, to meet the Turkish soldiers in another battle, in their own territory, a battle less sanguinary, although better contested than the former; but it ended, after two days' fighting, in the defeat and subsequent capture of Tamy.

Whenever a tribe engages in an expedition, their troops are headed by the *agyd*, of whose rank and power I had no correct knowledge, and had partly overlooked it

when I composed my former account of the Bedouins. It is a remarkable circumstance in Bedouin history and policy, that, during a campaign in actual warfare, the authority of the sheikh of the tribe is completely set aside, and the soldiers are wholly under the command of the agyd. Every tribe has, besides the sheikh, an agyd; and it rarely happens that the offices of both are united in one person, at least no instance of such a case is known to me; although some Arabs mentioned, that they had seen a sheikh acting as agyd among the Basrah Arabs. The office of agyd is hereditary in a certain family, from father to son; and the Arabs submit to the command of an agyd, whom they know to be deficient both in bravery and judgment, rather than yield to the orders of their sheikh during the actual expedition; for they say that expeditions headed by the sheikh are always unsuccessful.

If the sheikh join the troops, he is for the time commanded by the agyd, whose office ceases whenever the soldiers return home: the sheikh then resumes his own authority. All Bedouin tribes, without exception, have

their agyd. The same person acts on some occasions as agyd to two neighbouring tribes, if they are small and closely allied. Thus, among the Arabs of Sinai, a family of Oulad Sayd is in possession of the agydship for all the tribes of the peninsula. The person of the agyd, and still more his office, is regarded with veneration. He is considered by the Arabs as a kind of augur or saint. He often decides the operations of war by his dreams, or visions, or forebodings: he also announces the lucky days for attack, and names other days that would be unlucky.

When the agyd is doubtful about the measures that should be adopted against the enemy, he consults with the principal men of his army, if he think fit to do so; but the Arabs never refuse to follow him, even though he should act wholly according to his own judgment.

They believe that even a child of the ancient agyd family may be a proper leader, supposing him to act by a kind of heavenly inspiration. It is related, that in the tribe of Beni Lam, of Nedjd, no males remained in the family of their agyds, but one young

orphan, who lived with his elder sister. From want of a proper and genuine agyd, the tribe had been headed, on several occasions of warfare, by the sheikh, and always without success. After many losses, the Arabs agreed in opinion, that without their true agyd they should never be fortunate; and it was therefore resolved, that they should ascertain how far that child, to whom the office hereditarily belonged, was capable of commanding the tribe on a military expedition. They accordingly directed his sister to prepare a camel, and to mount it herself, desiring her brother to take his seat behind her, that so he might join the troops who were then on the eve of commencing their march. Had he consented to mount behind his sister, the Arabs would not have thought him sufficiently old or manly to assume the command. When his sister desired him to take his place, as had been suggested, the boy endeavoured to strike her, and exclaimed, with indignation, "Am I a slave?—Must I sit behind a woman? No, you must mount behind me." The Arabs accepted this exclamation as a favourable omen. They followed him in

battle, the girl guiding the camel from behind her brother, and the expedition proved successful.

The agyd's share of plunder is not the same among all tribes; sometimes he has two, sometimes three shares: but whenever the sheikh joins the party, his share is like that of all the other Arabs. The agyd, as I have already observed, is found in every tribe of Arabia. Even in Nubia, the Ababde and Djaalein Bedouins have retained this ancient institution of their forefathers. Thus, for instance, in the large Aeneze tribe of Fedhan, the great sheikh is Dhoehy Ibn Ghobeyn, and the agyd is Hedjres Ibn Ghasel, in whose family the office of agyd constantly remains. Among the Wold Aly (another tribe of Aenezes), the sheikh is Ismeyr, and the agyd, El Teyar.

If the agyd be a man of remarkable valour and sagacity, he retains great influence over the affairs of his tribe, even in time of peace: his vote, however, is not equivalent to that of the sheikh; but he is consulted on intricate matters, and circumstances of difficulty, and much deference is paid to his opinion. But

in this respect he has no advantage over the other Arabs of his tribe who unite the qualities of sagacity and valour.

If an Arab, accompanied by his own relations only, has been successful on many predatory excursions against the enemy, he is joined by other friends; and if his success still continue, he obtains the reputation of being "*lucky*;" and he thus establishes a kind of second, or inferior agydship in the tribe. Of this, advantage may be taken on partial expeditions; but whenever the whole tribe is engaged, the true and regular agyd must be the leader.

The agyd possesses no more coercive power over his Arabs than the sheikh. All are at perfect liberty to join him, or to act by themselves; but if they once join him, they must submit to his commands, or else expect that he will discard them, as not worthy to form a portion of his corps: in this case they forfeit all claim to any share of the booty which may be taken by the whole army.

This institution of the agyd owes its origin undoubtedly to the wise policy of that legislator who established rules for the wild shep-

herds of Arabia. He wished by this institution to check any increase of power in the person of the chief of the tribe. By preventing him from commanding his Arabs in time of war, he rendered it difficult for him to engage in feuds merely from private motives, and effectually hindered him from exercising any undue influence in the division of plunder, which would most probably have been the case, had he, as military chief, the opportunity of augmenting his own wealth in a degree disproportionate to that of his Arabs; and this wealth might, in process of time, induce and enable him to assume arbitrary power.

We have seen in the histories of different western nations, that when sovereigns put themselves at the head of armies, their subjects had reason to lament, in the loss of many rights, the heroism of their kings. These notions of sound policy, however, do not strike the untaught mind of a Bedouin. He has no idea of the agyd being a salutary balance to the sheikh's power; because he cannot even imagine that, as long as his mare is able to carry him, or while his arm

can wield a lance, any successful attempt could be made to enslave him, or even to curtail the smallest of his rights. They revere the agyd as a kind of heaven-inspired leader in their wars: and they return in peace to the guidance of their sheikh with the same fearless indifference and consciousness of independence that the Romans felt, when, in the better periods of their history, they entrusted their commonwealth to the care of consuls, or sometimes to the will of a dictator.

The Wahaby chief has left this institution in full force throughout his dominions: he has even employed it in favouring his own projects; having assembled at Derayeh many agyds of tribes in whose obedience he could not confide, he thus paralyses, on one side, the efforts they might make to throw off his yoke, and increases, on the other, the dread of his own power, because where so many agyds are united, it is supposed that operations will always succeed.

Besides the agyd, some tribes setting out on an expedition select one of the most respectable men of the tribe, to whom they

give the title of *kefyl.* The duty of this person is to settle among them all disputes arising from the division of booty, and to watch that no part of it be secreted from the common stock by individuals. He shares in the booty always, in the same proportion with the agyd. The *kefyl* is not found in many tribes; there is always such an officer among the Djeheynes of Hedjaz.

Nocturnal attacks upon camps are very common in Hedjaz, although the Aenezes regard them as disgraceful. In order to surprise a tribe, the enemy generally contrives his march in such a manner that he may fall upon the party to be attacked about one hour before the first dawn, when he is certain of finding every body asleep. The Bedouins have no idea of any night-watches, and still less of sentinels, however necessary such precautions appear to be in their particular mode of life and warfare. If they apprehend an immediate attack, all the males in the encampment, or all the soldiers on an expedition, remain together, watching by their fires during the whole night. The Wahaby chiefs, with the usual foresight and

wisdom that appear in all their regulations, establish sentinels whenever troops are on a march. The person who was sent in 1815, by Tousoun Pasha, to negotiate with Abdallah Ibn Saoud, told me that he has met single sentinels, followed by reliefs of guards and small detachments at two miles' distance from the camp of Abdallah; and the Wahaby escort which he had with him gave the watch-word to every sentinel that passed; the watch-word for that night was "*Nasser*," "Victory." The Turkish camp, at a distance of only six hours, was exposed to sudden attacks; for, notwithstanding their frequent wars with Europeans, the Osmanly chiefs and even Mohammed Aly have not yet learned this most important and necessary precaution against an active and enterprising enemy.

Whether camps are plundered by day or by night, the women are generally treated with respect; so far, at least, that their honour is never violated; not a single instance of the contrary has ever come to my knowledge. Sometimes, however, in case of inveterate hostility, they may be stripped of their ornaments, which the plunderers oblige

them to take off themselves. This rule is invariably observed by the Wahabys whenever they obtain possession of an enemy's camp: they order the females to strip off whatever articles of clothes or valuable trinkets they may happen to wear; and during this time they stand at some distance from the women, to whom they turn their backs. In a skirmish between the Maazy Arabs and those of Sinai, in 1813, the former by chance wounded a woman of the latter, who, however, soon recovered. In the year following, the Sinai Arabs made an incursion into the Maazy territory, surprised an encampment near Cosseir, killed eight or ten men, and were going to retire, when one of them recollected the wound that had been inflicted on a female in the preceding year; he therefore turned upon the Maazy women, who were sitting before their tents weeping, and with his sabre wounded one of them, to avenge the blood of his country-woman. His companions, although they applauded what he had done, acknowledged they should not like to imitate his example. This is the

only circumstance of such a nature that ever was mentioned to me.

The Bedouins of Sinai have a peculiar custom in commencing a great expedition against the enemy. They assemble at the first meeting-place, and, with the agyd at their head, pile up a quantity of loose stones together in a heap, giving to it the coarse appearance of a camel, in a crouching position; they next recite the Fateha, or opening chapter of the Koran, while assembled around it, and then, at the command of the agyd, they rush at once precipitately towards their camels, which they hastily mount, and suddenly gallop off without looking behind till they are at a considerable distance. I have not been able to learn the precise meaning of this practice, which the Bedouins regard as a kind of mystical incantation.

When two hostile parties of Bedouin cavalry meet, and perceive from afar that they are equal in point of numbers, they halt opposite to each other out of the reach of musket-shot; and the battle begins by skirmishes between two men. A horseman leaves his party and gallops off towards the enemy,

exclaiming, " O horsemen, O horsemen, let such a one meet me!" If the adversary for whom he calls be present, and not afraid to meet him in combat, he gallops forwards; if absent, his friends reply that he is not amongst them. The challenged horseman in his turn exclaims, " And you upon the grey mare, who are you?" the other answers, " I am * * * the son of * * *." Having thus become acquainted with each other, they begin to fight; none of the by-standers join in this combat, to do so would be reckoned a treacherous action; but if one of the combatants should turn back, and fly towards his friends, the latter hasten to his assistance, and drive back the pursuer, who is in turn protected by his friends. After several of these partial combats between the best men of both parties, the whole corps join in promiscuous combat. If an Arab in battle should meet with a personal friend among the enemy's ranks, he turns his mare to a different side, and cries out, " Keep away! let not thy blood be upon me!"

Should a horseman not be inclined to ac-

cept the challenge of an adversary, but choose to remain among the ranks of his friends, the challenger laughs at him with taunts and reproaches, and makes it known, as a boast, during the rest of his life, that such a one * * would not venture to meet such a one * * in battle.

If the contest happen in a level country, the victorious party frequently pursue the fugitives for three, four, or five hours together at full gallop; and instances are mentioned of a close pursuit for a whole day. This would not be possible with any but the Bedouin breed of horses, and it is on this account that the Bedouin praises his mare, not so much for her swiftness as for her indefatigable strength.

It is an universal law among the Arabs, that if, in time of war or in suspicious districts, one party meet another in the Desert, without knowing whether it be friendly or hostile, those who think themselves the stronger should attack the other; and sometimes blood is shed before they ascertain that the parties are friends; but this is not the

case in the Wahaby dominions, where a strong party must pass a weak one without daring to molest it.

The Bedouin mode of fighting is most ancient. The battles described in the two best heroic romances (the History of *Antar*, and that of the tribe of *Beni Helál*) consisted principally in single combats, like those above mentioned. It is more congenial with the disposition of Bedouins, who are always anxious to know by whom a man has been killed—a circumstance which in a promiscuous attack cannot easily be ascertained.

If two neighbouring tribes of Bedouins are at war with each other, and a third foreign tribe should come in the mean while to take possession of the territory, or watering-place, of one of the two contending tribes; these latter often conclude a sudden peace, and unite against the foreign invader. The attacked tribe then applies to some neighbours, saying, "We demand from you the loan of one day, (meaning assistance for one day in battle,) which we shall repay to you whenever you require similar assistance." An affair of this kind happened in the spring and sum-

mer of 1812, when a severe conflict took place in the Syrian Desert, eastward of Homs, between the tribes of Ahsene on one side, and the Fedan and Sebaa on the other. The two latter had for several years endeavoured to seize upon the pasture grounds of those plains, and the tribute which the villages on the Syrian frontiers pay to the Bedouins. Melhana el Melkem, chief of the Ahsene, severely pressed by the superior number of his enemies, applied for assistance to the powerful Djelae, (a tribe of Nedjd which, until very lately, was unknown in the Syrian deserts,) and offered to them a share in the tribute, provided they would co-operate with him against the Fedan. For twenty successive days the united armies fought in constant skirmishes, being encamped within a distance of only a few hours from each other. Sahhan the son of Deraye, one of the principal sheikhs of the Djelae, had been in the Hedjaz, to fight under the banners of Abdallah and Ibn Saoud against Mohammed Aly Pasha. From them he went to Nedjd, and, as such expeditions are considered parties of pleasure by Bedouins, he returned to

Syria with his forty horsemen just in time to have a share in the battles above mentioned.

The Fedan, apprehensive of being overpowered, now in their turn applied for assistance to Djerba, the sheikh of Beni Shammar in Mesopotamia, with whom they were actually at war: they offered him terms of peace, and begged that he might join them against the Djelae, a foreign tribe, (although one of the Aeneze nation,) who, they said, had no just right to pasture their cattle on the Syrian borders. Djerba immediately accepted the offers of peace, and proceeded with fifteen hundred horsemen in support of the Fedan; but he was repulsed by the Djelaes, and the Fedan were soon afterwards obliged to abandon Syria, and to retreat again towards Nedjd. The Beni Shammar now say to the Fedan, "You owe us a day."

The battle-banners, called *merkeb otfa*, are unknown in Hedjaz; I believe that they are only used among the Aenezes.

In concluding the terms of peace, an agyd can give but his single vote, like any other individual of the tribe. The condition "to

dig up and to bury," is common all over the Desert, and is a matter of stipulation, whenever the tribes entertain a sincere desire for peace. Those Arabs who are not satisfied with this condition, (several of their relations having, perhaps, been slain in the contests,) leave their own tribe, and settle with some other for the time; where they are at liberty to seek revenge, which they cannot do if their own tribe has once annulled the claims of revenge. I have found, in general, very few tribes without some of those implacable enemies, whose thirst for revenge exists even after a declaration of peace, when a most friendly intercourse is immediately established between the other members.

Blood-Revenge.

The fundamental laws of blood-revenge are the same, and universal throughout the whole Arabian desert. The right to it exists every where within the *khomse*: Arabian tribes residing in foreign parts have invariably carried this institution with them. We

find it among the Libyan Bedouins, and all along the banks of the Nile, up to Sennar: wherever true Arabs are settled, there is a law, that for blood an atonement must be made by blood, or by a severe fine, if the family of the person slain or wounded will agree to such a commutation. They have rendered this independent of the public administration of justice, and have given the blood-revenge into the hands of the sufferer's friends, or of his friends, persuaded that a judicial punishment would not satisfy a person who had been so seriously hurt and insulted in private, and to whom the law of nature gave the right of revenge. The system of the Arabs' political corporation would prevent the arising of any public disorder from the retaliation between individuals; every clan would stand forward in protection of any of its members unjustly persecuted; and it seems, that in a rude state of society, whenever the security of the whole is not affected, each person has full right to retaliate an injury upon his neighbour. The Arab regards this blood-revenge as one of his most sacred rights, as well as duties; no

earthly consideration could induce him to relinquish it: and even among the degenerate and enslaved race of Egyptian peasants, trembling under the iron rod of Mohammed Aly, a Fellah plunges his dagger into the breast of the man who has murdered his brother, although he knows that his own life must be forfeited for the deed; for that Pasha has endeavoured, by all the means in his power, to suppress every remaining spark of independent feeling among his subjects.

The stronger and the more independent a tribe is, the more remote from cultivated provinces, and the wealthier its individuals, the less frequently are the rights of the *Thar* commuted into a fine. Great sheikhs, all over the Desert, regard it as a shameful transaction to compromise in any degree for the blood of their relations; but when the tribe is poor, and infected by the paltry spirit of neighbouring settlers in cultivated districts, the fine (or *dye*) is frequently accepted. To give up the right of personal revenge as well as of this fine, is a matter of which they cannot even form any notion, and the Arabs have a proverbial saying, "Were hell-fire

to be my lot, I would not relinquish the *Thar*."

The fine for blood varies in almost every tribe. Among the Beni Harb, in Hedjaz, it is eight hundred dollars. The same sum has been fixed by the Wahaby chief, following the rule prescribed in the time of Mohammed, when Abou Beker declared the price of a free man's blood to be one hundred she-camels. Saoud has estimated every she-camel at eight dollars, and thus made it a sum of eight hundred dollars. He has done all in his power, to induce the Arabs throughout his dominions to give up this long-established right of private revenge, and to accept the fine in its stead. But he has seldom been able to prevail over their ancient prejudices: and the Bedouins feel much ill-will towards him for his endeavours to abrogate a law, which they regard as sacred.

Whenever an Arab has entered into a compromise with the family to whom he owes blood, he addresses himself to his relations and friends, soliciting from them some contributions in sheep and lambs, that he may be enabled to make up the sum required.

Among some tribes it is a custom, that contributions should be made, in proportionable shares, by all the individuals comprised within the khomse, and who are therefore liable themselves to suffer from the blood-debt, in case no payment of another kind be accepted. But this is not a general rule; and the dammawy in many tribes must make up the sum himself, with his brothers and father only.

But in those tribes where contributions are made, the Arabs evince great liberality, when the man who asks their assistance is liked by his people. Their gifts are so abundant from every quarter, that he is not only enabled to make up the sum required, but is often enriched by the surplus; which, the debt being paid, remains with him as his own property. On such occasions, they likewise go about among their friends of foreign tribes soliciting assistance. This is seldom refused. A similar kindness is expected in cases of emergency; and there is no circumstance in which the Bedouins more fully prove the affection which they entertain for each other, as members of one great nation, than when they are thus called upon for

their contributions. They may indeed be considered, on such occasions, as partners belonging to one extensive company, in the gains and losses of which every individual is more or less interested.

The same demand for assistance is made, whenever the cattle of an Arab has been driven off by the enemy. His friends never hesitate to contribute towards the reparation of his loss, although not always so liberally as in the cases mentioned above; when, besides their friendship for the sufferer, they are impelled by a national feeling: for a tribe esteems itself honoured by enumerating among its individuals, men who have slain enemies, and are therefore supposed to be persons of valour. If the sheikh of a tribe should happen to lose his property, by the attack of an enemy, all his Arabs voluntarily hasten to his relief; and if he be a favourite, they soon reinstate him to the full amount of the cattle which he had lost.

When an atonement for blood is to be made among the Arabs of Sinai, the relations of the dammawy appoint a place of meeting with the family of the man who has been

killed, that an arrangement may be settled; the killed man's friends having consented to the meeting. At the time fixed, both parties repair to the place appointed, with their wives, children, and all other relations: there they pass several days in feasting, and every guest that arrives is treated with great hospitality. Those, to whom the blood is due, then make their claims. As there does not exist any certain fine, or *dye*, among these Sinai Arabs (nor indeed among several other tribes), the sum at first demanded is exorbitant; but all the persons in company immediately agree in soliciting a diminution. For instance, a woman presents herself before the nearest relation of the deceased, and conjures him, by the head of his own infant child, to grant, for her sake, an abatement of two or three dollars. A respectable sheikh then declares, that he will not eat any food, until an abatement of one camel shall have been made for his sake; and, in this manner, all who are present crowd about the man who claims the fine for blood, and who at first assumes a very lofty tone, but allows himself to be flattered into a display of generosity, gra-

dually remitting dollar after dollar, until a sum is at last mentioned which all parties agree in thinking a fair equivalent: this is paid by instalments at monthly intervals, and always punctually discharged. Among those Arabs, twenty or thirty camels generally suffice to settle the business. They likewise give, on such occasions, in payment, some of the date-trees which abound in the vallies of Sinai occupied by Bedouins.

It may be agreed perhaps to accept for the blood a fine comparatively small; but in this case the debtor (that is, he who killed the man) must acknowledge, that himself and his family are *hhasnai* (or persons in a state of obligation) to the other's representative: a declaration which gratifies the pride of one party, as much as it mortifies the other, and is therefore not often made, although it is not attended by any other consequence; in fact it is merely a nominal obligation. If adopted, it remains for ever in the two families. The Omran and Heywat Arabs observe this custom.

The Oulad Aly, a powerful Libyan tribe of Bedouins, inhabiting the Desert between Fa-

youm and Alexandria, make it a rule never to receive the price of blood, unless the homicide, or one of his nearest kindred, should brave the danger of introducing himself into the tent of the person slain, and then say to the relations, "Here I am, kill me, or accept the ransom." The nearest relation may do as he pleases, without incurring any blame; for the stranger has voluntarily renounced the right of *dakheil*, which all the Libyan Bedouins hold as sacred as the Arabian. A man who gives himself up in this manner is called *mestatheneb*. If the enemy should meet him before he reaches his tent, an attack is almost always the result. If he enter the tent, a ransom is most commonly accepted; but instances to the contrary sometimes happen.

The two tribes of Omran and Heywat act upon a rule, which forms an exception to the general Bedouin system of blood-revenge remaining within the "khomse." When one of their people is killed by an unknown hand of a known tribe, they think themselves justified in retaliating upon any individual of that tribe, either innocent or guilty; and if

the affair be compromised, the whole tribe contribute to make up the *dye*, or fine, in proportion to the respective property of each tent. For this reason, the Arabs say, that " the Omran and Heywat strike sideways"— a practice which is much dreaded by their neighbours.

Among several other tribes, the blood of those who fall by the unknown hand of a known tribe is demanded from the sheikh, who pays the fine, to which his Arabs contribute. This practice, however, is not by any means general; and among the warlike tribes of the Eastern parts, whoever perishes by an unknown hand cannot be avenged by any legal proceedings; although the Bedouins say, that two tribes will never be on terms of sincere friendship, as long as they know that blood continues unavenged between them.

The Arabs entertain such notions respecting the solemnity and sacredness of an oath, that when a man is even falsely suspected of having killed another, and the relations of the person slain tender to the accused an oath, by taking which he might free himself

from the imputation, he sometimes agrees to pay the fine rather than swear. Whatever may be the consequences of taking an oath, it is considered as a permanent stain on the reputation of an Arab to have ever sworn a solemn oath. The formula, by which a charge of homicide is denied, I shall here set down :—

" Wallahy inny ma shageytou djeldou,
Wa ma yettemtou woldou."

" By God ! I have not pierced any skin,
Nor rendered orphan any boy."

If a man be wounded in a scuffle, and should afterwards kill his antagonist, no allowance is made for the wound, but the full fine for killing a man is imposed, even though the slain person may have been the aggressor. Had not the man been killed, the wounded person would have received a considerable fine, as a recompense for the injury which he had suffered.

Among the Arabs of Sinai, when a murder happens, the aggressor either flies, or endeavours to compromise the affair by paying a

fine; he therefore places himself under the protection of some venerable man of his tribe. To this protection the friends of the deceased pay due respect during the space of thirty days. If, before the lapse of that time, he should not be able to effect an arrangement, he must fly, or expect that his life will be sacrificed to the deadly vengeance of his enemies.

What I have already said of "slaughter" (*dhebahh*), is applicable to all tribes of Bedouins. In their wars with each other they make a distinction between "blood" and "slaughter," having recourse to the latter only in cases of considerable irritation. It frequently happens, and especially among the mountain Arabs, (whose wars are always more sanguinary and inveterate than those among the inhabitants of plains, perhaps because less frequent,) that one tribe puts to death all the males of their enemies whom they can possibly seize, without inquiring what number of their own people had been slaughtered by their adversaries. These, of course, retaliate, whenever an opportunity offers.

The general slaughter, where no one ever

asks, or ever grants quarter, is still in practice among the Red-Sea Arabs, those of Southern Syria, and of Sinai; but peace is usually soon concluded, and causes a cessation of the bloodshed. An Arab would be censured by his tribe, were he not to follow the general practice, or allow himself to be influenced by the dictates of humanity, should his companions resolve upon the slaughter. I believe that the cruel Israelitish slaughter of the captive kings (that is, Bedouin sheikhs, for so the word *emír*, or *malek*, must be translated,) may be traced to a similar custom prevalent in former times; and the chiefs might have insisted upon a strict adherence to the ancient usage, apprehending that a dereliction of it would tend to weaken the martial spirit of their nation, and render them less respected among their neighbours. Even now, Bedouins would be severely reproved by others for sparing the lives of individuals belonging to a tribe that would not show mercy to them.

Robbery and Thieving.

It may easily be conceived, that those Bedouins have the boldest spirit of enterprise, who are the most exposed to attacks from others, and most frequently engaged in wars. This is the case with the Bedouins inhabiting rich pasture plains; while those whose territory lies among mountains, or is sheltered by local circumstances from frequent chances of invasion, or is remote from warlike tribes, are of a much less daring disposition. We find, on this account, the profession of the haramy in much repute among the great eastern tribes; while among those more limited, in the territories near Egypt, and towards Mekka, robberies are not so frequently practised; and whoever there attempts to steal in the tents of his own tribe, is for ever dishonoured among his friends.

Among the Arabs of Sinai, robberies are wholly unknown: any articles of dress, or of furniture, may be left upon a rock without the least risk of their being taken away. Some years ago, an Arab of Sowaleha laid

hold of his own son, carried him bound to the summit of a mountain, and precipitated him, because he had been convicted of stealing corn from a friend. I have witnessed, in every part of the Desert, as complete and absolute security from robbers, as in the Swiss mountains, properly so called, while the northern part of the peninsula is of dangerous access.

The rabiet is taken by all Arabs of the Eastern Desert; even those who inhabit the towns of Nedjd and Kasym are accustomed to put the haramy, whom they can surprise, into close confinement. This is not usual among the Hedjazi Arabs. The tribe of Beni Harb, who dwell in the districts between Medinah and Nedjd, take the rabiet; but this practice is rejected by the other tribes of Harb, southward of Medinah. The Wahaby chief has left it in full force among his subjects, as he has invariably endeavoured to check private robberies.

The following anecdote, which I often heard related, shows the manner in which a closely confined rabiet found means to escape. He had been severely beaten by his master

in presence of an Arab, who pitied and resolved to liberate him. The Arab broke a date into two parts, ate one, and gave the other to a woman who was employed in grinding corn before the tent, begging her, in a few words, to contrive that it should fall into the prisoner's hands. With much ingenuity and art, she immediately began a song, such as those which serve to amuse the women while they work; and introduced certain words which indirectly alluded to the subject in question. When she had reason to believe that the prisoner understood this mysterious communication, she threw the piece of date unseen, upon the hole in which he lay, his hands at that time being untied. The prisoner swallowed a small portion of the broken date, and when he saw many persons assembled before the tent, called loudly upon them, demanding to be liberated, as he had eaten with such a one, naming the man who had divided with him the date. His master hastened to the spot, denied the truth of his assertion, and beat him; but the person who had befriended him appeared and confirmed the fact. It was then required

that the prisoner should produce a portion of the food in proof of his assertion, when he immediately exhibited the broken date, which he had secreted in a manner of which decency will not allow a more particular mention: he had so concealed it, apprehending a discovery before his deliverer could arrive. Having thus satisfactorily proved that he had eaten of the same date with another Arab of the tribe, his master was obliged to liberate him.

The Traitor.

Should he not restore the goods stolen or treacherously obtained, and if his tribe should not force him to do so, nor expel him from their encampment, they incur the penalty of being all declared *báikeh*, or "treacherous," and the other Arabs will not respect the *dakheil* of any individuals belonging to this tribe until the stolen goods are restored.

Dakheil, or Protection.

A common expression for *dakheil* among the Arabs, is *zeben;* they say *tezebbenet* instead of *dakhelet*, and the tribe with which a man has found protection is called *mezbene.* The *melha*, which gives a claim to the dakheil, consists in eating even the smallest portion of food belonging to the protector. If the rabiet can extricate himself from confinement so as to mount the mare or camel of his rabbat or master, and escape upon it to the tent of another Arab in search of protection, the mare or camel upon which he effected his escape is assigned to him by ancient custom, as well as the chain which he may have worn upon his neck.

It may easily be imagined that all Arabs do not hold the law of dakheil as sacred as they ought to do, when their own immediate interests are concerned. Among the great Aeneze tribes, and other wealthy clans of the extensive plains, few if any instances are recorded of an Arab having proved false to the dakheil, yet they may show themselves

rather slow in granting it, according to circumstances.

When Yousef Pasha of Damascus was obliged, in 1810, to abandon the town, and had scarcely time for effecting his escape with a dozen followers, he retreated into the Hauran, where the numerous tribe of Wold Aly had pitched their tents. Ibn Ismeyr, the chief sheikh of these Arabs, who, during the government of Yousef Pasha, had always professed himself a friend, and had often received proofs of his generosity, was, of course, the man to whom Yousef applied: but he received him very coolly, being apprehensive of incurring the displeasure of his successor, and told him, after a repast, that he would not advise him to remain in his camp, which, being only distant three days' journey from Damascus, might not afford him effectual security. The Pasha understood this hint, and with a few guides proceeded northwards, in the direction of the Desert, east of Homs, where he alighted at the tent of Mehanna el Melhem, the sheikh of Ahsenne, another Aeneze tribe with which he had always been on bad terms, and frequently at war, because

he was jealous of the partiality which the Pasha had constantly evinced to Ibn Ismery. From Mehanna he experienced the kindest reception. "My tent," said he, "is the secure asylum of persons in distress, and has had the honour before now of affording shelter to great men. Let your successor, Solyman Pasha, cut all the throats of the Melhems; he shall never be able to drive you from this spot." He entertained Yousef hospitably during several days, and then escorted him, with a body of armed men, to Rieha, in the neighbourhood of Aleppo, whence the Pasha repaired to Antioch.

Some years before, when the same Yousef commanded a corps of cavalry in the service of Ibrahim Pasha of Damascus, having been defeated by the Arabs in the Desert, he fled for refuge to the tent of the chief of the Mowalys, a tribe residing near Aleppo, notorious for their treacherous propensities, and now much fallen to decay. Gendje, the chief, treated him with hospitality, but obliged him at parting to leave behind his fine cashmere shawl, his purse, and his sword. Such examples rarely happen among Arabs, never

among the great tribes. With their power and martial spirit, even Bedouins sometimes lose their honour.

An Arab's sentiments concerning the sanctity of the *dakheil*, are well expressed in a letter of the Wahaby chief, Abdallah Ibn Saoud, to Tousoun Pasha. In this letter he says, "Ask the Bedouins,—they will tell you, that were they even to kill one of Saoud's family, and that I should promise them security, they would trust to my word." In another letter, the same Abdallah says to the Pasha, who suspected his good faith, "Were one of your people even to carry the head of one of my brothers in his hands, he should have nothing to fear from me." Similar assertions can never be credited by an Osmanly (or Turk), who boasts of entrapping his enemy by a violation of the most sacred pledges.

The dakheil has lost much of its power among all those tribes, whose geographical situation and mode of subsistence bring them into contact with Turkish governments as well as settlers. With them the *dakheil* is of no efficacy, unless the tent of an Arab has been actually entered; for the fugitive is not

entitled, they say, to protection, who can only claim it from having eaten with him, or touched him or any thing that he held in his hands.

If strangers are seen approaching a tent with an apparent intention of alighting there, and if the owner of the tent suspect that they belong to a hostile tribe, induced by untoward circumstances to fly for refuge, which must not be refused, he cries out to them from afar:—"If you belong to a hostile tribe, you shall be stripped." After this warning, they are not entitled to claim the right of *dakheil* from that person, but may endeavour to find it at another tent.

Instances are mentioned, when even the entering of a tent did not suffice to protect a man from his pursuers. Whenever we find the laws of *dakheil* thus slighted, it may be admitted as a certain fact, that the tribe has lost its national importance and part of its independence. The treachery of the Turkish governors and the Mamelouks had made all the feeble tribes in the Eastern Desert bordering upon Egypt forget their ancient laws, and become degenerate. Instances, like those

recorded by Lord Valentia of Shedeid's wife, (instances very common among the Aeneze tribes,) will rarely be found in those parts, where the Arabs have made it a general rule not to protect individuals pursued by great or powerful men. On the contrary, the Libyan Bedouins, or, as they are called in Egypt, the Maggrebyn Bedouins, maintain those laws in all their strictness, and the *dakheil* is with them as rigidly observed and as easily obtained as among the Aenezes. The occupation of Hedjaz by the Turkish troops, has had in this respect a very bad effect upon the Bedouins. They might console themselves for the loss of independence, by hoping that it was only a temporary privation; but they will never be able to retrieve the loss of their reputation and national integrity, which they exchanged for the gold of Mohammed Aly, and which no power or conquests can restore. Examples have become frequent in Hedjaz of fugitives given up by Bedouins, although the latter were not within immediate reach of the Pasha's troops. The prospect of certain gain, and not fear, induced them to act thus basely; and they

did not consider that the circumstance not only reflects dishonour upon themselves, but is, according to Bedouin notions, a lasting stain upon the whole tribe, and that it must inevitably lead to other infractions, when the individuals of a nation have once become indifferent about their public character.

Two of the principal Wahaby chiefs, Othman el Medhayfe, and el Medheyan, were both treacherously delivered up by the owners of those tents in which they had taken refuge; the first by a man of the Ateybe tribe near Tayf, and the other by one of the Beni Harb near Beder. They were remunerated for their treachery by ample rewards, and endeavoured to excuse their conduct by saying, that the fugitives who had sought their protection were heretics, and on that account not entitled to the rights of hospitality; but an Aeneze will not only protect a fugitive sectary of his own religion, but even a Christian or a Jew, with the same noble courage that he exerts in the cause of a brother Aeneze. No vice or crime is more deservedly stigmatised as infamous among Bedouins,

than treachery. An individual in the great Arabian Desert will be forgiven if he should kill a stranger on the road, but eternal disgrace would be attached to his name, if it were known that he had robbed his companion, or his protected guest, even of a handkerchief. Whoever has had an opportunity of seeing various tribes, must have observed, that the boldest highway robbers are invariably those who regard as most sacred the rights of *dakheil*, and most vehemently abhor every act of treachery; as if they would grant to the rest of mankind, with whom they are at war, the best mode of defence against their own depredations.

Among the Arabs of Sinai, the *dakheil* is only granted when the fugitive can contrive to eat or sleep in a tent; and protection is continued to him, his goods, and cattle, for three days and eight hours after he has left the tent. So that, if within that space of time he should be robbed by other Arabs, the owner of the tent which had protected him, would think himself bound to insist upon the restoration of his property. This

allowance of three days and one third, is consecrated to hospitality throughout the Desert.

Tribes may be at peace with each other, yet not sufficiently amicable to allow that an individual should protect a man, belonging to a hostile tribe, passing through their territory. Thus, in the year 1811, going from Deyr on the river Euphrates to Sokhne, under the protection of an Arab of Sebaa, I fell into the hands of some Rowalla Arabs, and was robbed, but my guide was not molested. The Rowalla and Sebaa tribes were then actually at peace, but not on such terms of friendliness as would authorise them mutually to protect enemies; and I, being a reputed townsman, was consequently regarded as a national enemy by all Bedouins.

Arab tribes often make a kind of petty or clandestine war upon each other, infringing upon the respective rights of *dakheil*, and robbing fugitives who had been protected, &c. for several months, until open war is at last declared; and instances are therefore not unfrequent, of two tribes being nomi-

nally at peace, while every body knows, that the individuals of those tribes rob each other on the road.

Hospitality.

To be a Bedouin, is to be hospitable; his condition is so intimately connected with hospitality that no circumstances, however urgent or embarrassing, can ever palliate his neglect of that social virtue. It cannot, however, be denied, that in some instances their hospitality proceeds from vanity, and a desire of distinguishing themselves among their equals in the tribe. But if we could minutely examine the true motives of action in most men, we should find that virtue is seldom practised merely for its own sake, and that some secret accessory spring is often necessary to prompt the heart; charity, and the consciousness of our own frailty, thus teach us to respect even this secondary merit; and we must value a person for his virtuous actions, were they even dictated by policy. Where all foreigners are so much disliked,

as among the Bedouins, we cannot wonder that their hospitality should be principally exercised towards each other; but I should myself be guilty of ingratitude for many proofs of kindness and commiseration, bestowed on me in the Desert, were I to deny that the hospitality of Bedouins extends to all classes, and is combined with a spirit of charity that eminently distinguishes those Arabs from their neighbours, the Turks: it is also better suited to the morals of a religion which they are taught to curse, than to the religion which they acknowledge.

As the Turks possess very few good qualities, it would be unfair to deny that they are in a certain degree charitable, that is, they sometimes give food to hungry people; but even this branch of charity they do not extend so far as the Bedouins, and their favours are bestowed with so much ostentation that they lose half their merit. After an acquaintance of two or three days, a Turk will boast of the many unfortunate persons whom he has clothed and fed, and the distribution of his alms in the feast of Ramadhan, when both law and fashion call

upon him for charity; and he offers a complete picture of the Pharisee in the temple of Jerusalem. It must, however, be allowed, that charity towards the poor is more generally practised in all parts of the East than in Europe; while, on the other hand, an honest but unfortunate man, ashamed to beg, yet wanting more than a scanty dish of rice, will probably find assistance in Europe sooner than in the East. Here, it seems to be the rich man's pride that he should have a train about him—a train of needy persons whom he barely keeps from starving, while they go almost naked, or blazon in the town his wonderful generosity, whenever he distributes among them some of his old tattered clothes.

The influx of foreign manners, by which no nation has ever benefited, seems to be pernicious in its effect upon the Bedouins; for they have lost much of their excellent qualities in those parts where they are exposed to the continual passage of strangers. Thus, on the pilgrim road, both of the Syrian and Egyptian caravan, little mercy is ever shown to *hadjys* in distress. The hospitality or assistance of the Bedouins in those places

can only be purchased by foreigners with money; and the stories related by pilgrims, even if not exaggerated, would be sufficient to make the most impartial judge form a very bad opinion of Bedouins in general. This is also the case in Hedjaz, and principally between Mekka and Medinah, where the caravan-travellers have as little chance of obtaining any thing from the hospitality of the Bedouins on the road, as if they were among the treacherous inhabitants of the Nubian Desert.

Yet, even in those places, a helpless solitary traveller is sure of finding relief; and the immense distance of space between Mekka and Damascus is often traversed by a poor single Syrian, who trusts altogether to Bedouin hospitality for the means of subsistence during his journey. Among such poor people as Bedouins generally are, no stronger proof of hospitality can be given than to state, that, with very few exceptions, a hungry Bedouin will always divide his scanty meal with a still more hungry stranger, although he may not himself have the means of procuring a supply; nor will he ever let

the stranger know how much he has sacrificed to his necessities.

The instances recorded by ancient writers of Arabian hospitality, seem frequently to me much exaggerated, or to describe a foolish prodigality, which neither honours the heart nor the head of the donor. To alight from one's horse, and bestow it upon a beggar who asks alms, and perhaps to give him also one's clothes, is a kind of whimsical ostentatious profusion that partakes more of folly than of generosity. This may be recognised in the late Mourad Bey of Egypt, loudly celebrated for munificence because, not happening to have any money about him, he gave to a beggar his poniard, mounted with jewels, and reckoned worth three thousand pounds. Similar acts generally answer their purpose in the East, where people's minds are dazzled rather than convinced; but they as little answer the purpose of well-directed charity, as the bags of money which the miser deposits in a secret chamber.

It cannot, however, be denied, that even now frequent instances occur among Bedouins, which evince hospitality carried to a

pitch that might almost appear unnatural or affected, even to a generous European, but which is strictly consistent with the laws established in the Desert; and I find the more pleasure in mentioning an anecdote on that subject, from its resemblance to a story related of Hatem el Tay, the most generous of ancient Arabs. Djerba, the present powerful sheikh of Beni Shammar in Mesopotamia, who is intimately connected in politics with the pashalic of Baghdad, was, many years ago, encamped in the province of Djebel Shammar, in the Eastern Desert, at a time when Arabia suffered most severely from dearth and famine. The cattle of himself and of his Arabs had already mostly perished from want of food, as no rain had fallen for a considerable time: at length there remained, of all the cattle, only two camels, which belonged to him. Under these circumstances, two respectable strangers alighted at his tent, and it was necessary to set a supper before them. No provisions of any kind were left in his own tent, nor could the tents of his Arabs furnish a morsel: dry roots and shrubs of the Desert had for several

days served as food to these people, and it was impossible to find either a goat or a lamb for the strangers' entertainment. Djerba could not bear the thought of allowing his guests to pass the night without supper; or that they should retire hungry to sleep. He therefore commanded that one of his two camels should be killed. To this his wife objected, alleging that their children were too weak to follow the camp next morning on foot, and that the camels were absolutely necessary for the removal of his own family and of some of his neighbours' wives and children. "We are hungry, it is true," said one of the guests, "but we are convinced of the validity of your arguments; and we shall trust to the mercy of God, for finding a supply of food somewhere to-morrow: yet," added he, "shall we be the cause that Djerba's enemies should reproach him for allowing a guest to be hungry in his tent?" This well-meant remark stung the noble-minded sheikh to the soul, he silently went out of the tent, laid hold of his mare, (the only treasure he possessed besides his camels,) and throwing her on the ground, was en-

gaged in tying her feet that he might kill her for his guests, when he heard from afar the noise of approaching camels; he paused, and soon had the satisfaction of seeing two camels arrive, loaded with rice, which had been sent to him as a present from the province of Kasym. Of this anecdote I cannot doubt the truth, having heard it related frequently by Arabs of provinces totally different.

Whoever travels among Bedouins, whether rich or poor, and wishes to be on friendly terms with them, must imitate, as far as he can, their system of hospitality—yet without any appearance of prodigality, which would inspire his companions with a belief that he possessed immense wealth, and would render his progress difficult, in proportion to their increasing demands of money. He must likewise condescend (if it can be called condescension) to treat the Bedouins on terms of equality, and not with the haughtiness of a Turkish grandee, as travellers too frequently do. A Bedouin will be sociable, and prove himself a pleasant companion, without ever becoming insolent or impertinent, which is

always the case with Syrians or Egyptians, whenever they are admitted to familiarity. That they may learn respect, it is necessary to keep them at a proper distance; and they easily submit to this treatment, because they are not accustomed to any other. But, in living with a Bedouin, his feelings must not be wounded; he must be treated with friendliness; and in return he will seek for an opportunity of proving to you, that in his own Desert he is a greater man than yourself. And why not treat kindly a man, who, if you were in the most abject and forlorn condition, would certainly treat you as a brother?

As a hint to travellers, I must here add, that letters of recommendation to *independent* Bedouin sheikhs are of very little use. If one of these sheikhs should once promise to conduct a person in safety, he will keep his word, without considering how the traveller comes recommended to him; and a letter of the strongest recommendation, even if it were written by a Pasha (provided that the latter have no direct influence over the tribe), is but little regarded. The more a stranger is recommended, the more he must pay, and

the more insatiable becomes the sheikh. Therefore, a traveller will do well to go amongst Bedouins as a poor man, or else to pay for his passage through their country by dint of money, without foreign aid.

Many tribes have the national reputation of being generous; others are reckoned stingy. Among the latter is the Beni Harb, a considerable tribe in the Desert of Hedjaz. The great profits which they derive from the hadj caravans have perhaps rendered them parsimonious in proportion as they became more desirous of wealth. The same reputation of stinginess is attached to the Bedouins about Mekka, especially to the Koreysh, now a full tribe of from two to three hundred matchlocks. In the mountains of Sinai, stinginess is the reproach of a tribe called *Oulad Sayd*, a branch of the Sowaleha Arabs; and their neighbours have a proverbial saying in rhyme, which advises a person thus—"Sleep alone, rather than among the Oulad Sayd."

"Abeyt waheyd
Wa la aned Oulad Sayd."

Generous men belonging to these stigmatised tribes, have at least the advantage of rendering themselves easily conspicuous and distinguished amongst the rest; and therefore it is said by the Arabs, that generosity is principally found among tribes reputed avaricious.

The guest who enters an encampment of the Nedjd Bedouins usually alights at the first tent on the right side of the spot where he entered the dowar, or circle of tents. If he should pass that tent and go to another, the owner of the slighted tent would think himself affronted.

Among the Arabs of Sinai there is a custom which, I believe, is common to several other tribes on the southern limits of Syria; that, if a stranger be seen from afar coming towards the camp, he is the guest for that night of the first person who descries him, and who, whether a grown man or a child, exclaims, "There comes my guest." Such a person has aright to entertain the guest that night. Serious quarrels happen on these occasions; and then Arabs often have recourse to their great oath—"By the divorce (from

my wife) I swear that I shall entertain the guest;" upon which all opposition ceases. I have myself been frequently the object of such disputes, in which the Bedouin women took a very active part, assembling in the females' apartment of the tent where I sat, defending the rights of their husbands with all the loquacity that their lungs could supply. It is a received custom in every part of the Arabian Desert, that a woman may entertain strangers in the absence of her husband. Some male relation then does the honours, representing the absent owner of the tent.

The Serudje Arabs, in the plain of Hauran, southward of Damascus, permit their wives and daughters to drink coffee with the strangers upon their arrival, while they sit in the men's apartment, provided the owner of the tent be present. Such a circumstance is never known among other Arabs in the Northern Desert, where a woman will never drink coffee, nor eat before men. In the mountains south of Mekka, towards Yemen, where manners appear very different from those in Nedjd and the northern plains of

Arabia, women are said to entertain a guest in the absence of her husband, and to sit up with the stranger. Guests do not always remain in the tent of their host, if it happen to be small; the host leads the stranger to a more roomy and commodious tent belonging to some acquaintance, where he, and not the owner of the tent, entertains the guest.

Domestic Relations.

Among people who assign to their women exclusively all the duties and menial offices of the tent, it cannot be supposed that the female sex meets with great respect. Women are regarded as beings much inferior to men, and, although seldom treated with neglect or indifference, they are always taught to consider that their sole business is cooking and working. While a girl remains unmarried, she enjoys, as a virgin, much more respect than a married woman; for the fathers think it an honour, and a source of profit, to possess a virgin in the family. Once married, a Bedouin female becomes a

mere servant, busily occupied the whole day, whilst her husband lies stretched out in his own apartment, comfortably smoking his pipe. This arrangement he justifies by saying, that his wife should work at home, as he undergoes so much fatigue on journies. Nothing distresses the Bedouin women so much as fetching water. The tents are but seldom pitched very close to a well; and if this be only at half an hour's distance from the camp, the Bedouins do not think it necessary that the water should be brought upon camels: and when asses are not to be procured, the women must carry the water every evening on their backs in long water-skins; and they are sometimes obliged to seek a second supply at the well.

Among the Arabs of Sinai and those of the Egyptian Sherkieh, it is an established rule, that neither men nor boys should ever drive the cattle to pasture.* This is the exclusive duty of the unmarried girls of the

* Among the Sinai Arabs, a boy would feel himself insulted were any one to say, "Go and drive your father's sheep to pasture;" these words, in his opinion, would signify, "You are no better than a girl."

camp, who perform it by turns. They set out before sun-set, three or four together, carrying some water and victuals with them, and they return late in the evening. Among other Bedouins, slaves or servants take the flocks to pasture.

Thus early accustomed to such fatiguing duties, the Sinai women are as hardy as the men. I have seen those females running barefooted over sharp rocks where I, well shod, could with difficulty step along. During the whole day they continue exposed to the sun, carefully watching the sheep; for they are sure of being severely beaten by their father, should any be lost. If a man of their tribe passes by the pasturing ground, they offer to him some sheep's milk, or share with him their scanty stock of water, as kindly as their parents would have treated him in their tent. On other occasions, the Bedouin women, seeing a man pass on the road, sit down and turn their backs towards him; nor will they ever receive any thing from the hands of a stranger (who is not a relation) into their own hands, unless some friends be present. I have frequently passed women

on the road who asked for biscuit or flour to make bread; this was set near them upon the ground, while their backs were turned towards us; and they took it up when we had retired a few paces. It has always appeared to me, that the more a tribe is connected with the inhabitants of towns, the stricter they are with respect to the seclusion of women. In the Mekka and Sinai mountains, a woman, if addressed by any stranger, will seldom return an answer: on the contrary, in the distant plains, I have freely conversed and joined in laughter with Aeneze, Harb, and Howeytat women. Their morals probably may be rated in an inverse proportion to the pains taken for preserving them.

The respect which Bedouins bear to their mothers is much more exemplary, than that which they evince towards their fathers. Among the poor tribes, where the tent depends for subsistence on the exertions of its master, and not solely upon the fecundity of the cattle, as among the wealthy eastern tribes, a man grown old frequently loses the means of procuring for himself the necessary supply

of daily food: his sons are married, and have their own families to support, and the old man often remains alone. Bedouin laws do not oblige a son to maintain his aged parent, although such is generally the case. But I have likewise known instances of old men living upon the charity of the whole camp, while their sons were in affluent circumstances, and might easily have supported them. The sons' excuse was, that when they married, their fathers would not assist them with the smallest sum; and that whatever they possessed was entirely due to their own industry and exertions. The daily quarrels between parents and children in the Desert constitute the worst feature of the Bedouin character. The son, arrived at manhood, is too proud to ask his father for any cattle, as his own arm can procure for him whatever he desires; yet he thinks that his father ought to offer it to him: on the other hand, the father is hurt at finding that his son behaves with haughtiness towards him; and thus a breach is often made, which generally becomes so wide that it never can be closed.

The young man, as soon as it is in his power, emancipates himself from the father's authority, still paying him some deference as long as he continues in his tent: but whenever he can become master of a tent himself, (to obtain which is his constant endeavour,) he listens to no advice, nor obeys any earthly command but that of his own will. A boy, not yet arrived at puberty, shows respect for his father by never presuming to eat out of the same dish with him, nor even before him. It would be reckoned scandalous were any one to say, "Look at that boy, he satisfied his appetite in the presence of his father." The youngest male children, till four or five years of age, are often invited to eat by the side of their parents, and out of the same dish.

A Bedouin, in his tent, is the most lazy of all creatures; while the women are employed in manual work and laborious occupations, the men do nothing but smoke their pipes, and play at the game called *Sheidje* or *Syredje* (a kind of draughts); thus they pass away all their leisure hours. This game, which is general throughout every part of

Arabia, has likewise found its way into Egypt; and (from Egypt probably) among the black inhabitants of Nubia, where I have seen it played almost as frequently as in Arabia.

The Bedouin mode of life may have some charms even for civilised men; the frankness and uncorrupted manners of the Bedouins must powerfully attract every stranger; and their society in travelling is always pleasant. But after a few days' residence in their tents, the novelty subsides; and the total want of occupation, and the monotony of scenery, efface all the first impressions, and render the life of a Bedouin insupportable to any person of an active disposition. I have passed among Bedouins some of the happiest days of my life; but I have likewise passed among them some of the most irksome and tedious, when I impatiently watched the sun's disk piercing through the tent from its rising to its setting; for I knew that in the evening some songs and a dance would relieve me from my draught-playing companions.

Slaves, both male and female, are numerous throughout the Desert: there are but few sheikhs or wealthy individuals who do

not possess a couple of them. After a certain lapse of time, they are always emancipated, and married to persons of their own colour. There is not, perhaps, any place which affords more instances of the fidelity of slaves, than the Desert. The Bedouin mode of life is in some respects congenial with that to which the negro slaves were accustomed in their own country; they therefore easily attach themselves to it, and soon become as it were naturalised among the tribe. Among the Wahabys, female slaves are not allowed to veil their faces; but the free Arab females in Nedjd are very strict in that respect with regard to themselves. In Hedjaz, black slaves are very common among the Bedouins, but I never saw any Abyssinians there; for these are generally reckoned less able to work or endure fatigue than the aboriginal blacks of Africa.

General Character.

My first view of the Bedouins in their own habitations on the Desert was recently after my arrival from Europe, while the impressions which I brought with me were still very strong. Whatever preference I might give in general to the European character, yet I was soon obliged to acknowledge, on seeing the Bedouins, that, with all their faults, they were one of the noblest nations with which I ever had an opportunity of becoming acquainted. Since that time, a residence of seven years in the East has rendered my European impressions more faint; and instead of drawing, as I then did, a comparison between Bedouins and Europeans, which in many respects was favourable to the former, I now compare them principally with their neighbours, the Turks, and in this point of view the Bedouins appear to still greater advantage. The influence of slavery and of freedom upon manners, cannot any where be more strongly exemplified than in the characters of those two nations. The

Bedouin, certainly, is accused of rapacity and avarice, but his virtues are such as to make ample amends for his failings; while the Turk, with the same bad qualities as the Bedouin, (although he sometimes wants the courage to give them vent,) scarcely possesses any one good quality. Whoever prefers the disorderly state of Bedouin freedom to the apathy of Turkish despotism, must allow that it is better to be an uncivilised Arab of the Desert, endowed with rude virtues, than a comparatively polished slave like the Turk, with less fierce vices, but few, if indeed any, virtues. The complete independence that Bedouins enjoy, has alone enabled them to sustain a national character. Whenever that independence was lost by them, or at least endangered by their connexion with towns and cultivated districts, the Bedouin character has suffered a considerable diminution of energy, and the national laws are no longer strictly observed.

We may readily suppose that among a warlike nation such as the Bedouins, public spirit and patriotism are universal. Their primary cause is that sentiment of liberty, which has

driven and still keeps them in the Desert, and makes them look down with contempt upon the slaves that dwell around them. Fully conscious that his own condition is far preferable to any other that can be his lot, the Bedouin exults in the advantages he enjoys; and it may be said, without any exaggeration, that the poorest Bedouin of an independent tribe smiles at the pomp of a Turkish Pasha; and, without any philosophical principles, but guided merely by the general feelings of his nation, infinitely prefers his miserable tent to the palace of the despot. Among Turks and Arab settlers, the feelings of patriotism are almost wholly extinct. The Turkish empire is too extensive, and composed of too many different nations and heterogeneous parts, to render it probable that a general spirit of patriotism should ever be equally diffused among all its members. A few provinces, inhabited by particular races, are distinguished, however, by their patriotic sentiments; but the Arnaut and Albanian feel for their own provinces merely, and not for the empire at large, of which they form a portion. In Egypt and in

Syria (with perhaps an exception of the Libanon mountains), I can venture to affirm that patriotism is altogether extinct. Fanaticism, in some places, might supply it in any contest with Christians; but no proofs are even given now of public spirit, except the absurd praises bestowed on different towns by the natives or inhabitants of them.

Bedouins are not only solicitous for the honour of their own respective tribes, but they likewise consider the interests of all other tribes as more or less attached to their own; and frequently evince a general *esprit de corps*, which reflects great honour upon their national character. The successes of Mohammed Aly's army, however coincident with the interests of those Bedouins who had shaken off the Wahaby yoke, were generally deplored all over the Desert, and even by those very allied tribes, being considered as prejudicial to the national honour, and endangering independence. For the same reason Bedouins lament the losses of any of their tribes occasioned by attacks from settlers or foreign troops, even though at war with those tribes. As to the attachment

which a Bedouin entertains for his own tribe, the deep-felt interest he takes in its power and fame, and the sacrifices of every kind that he is ready to make for its prosperity—these are feelings rarely operating with equal force in any other nation; and it is with an exulting pride of conscious patriotism, not inferior to any which ennobled the history of Grecian or Helvetian republics, that an Aeneze, should he be suddenly attacked, seizes his lance, and waving it over his head exclaims, "I am an Aeneze!" On my journey from Palmyra to Damascus I was accompanied by a single guide, a man of the tribe of Sebaa, the chief of the Fedan Arabs, Ibn Ghebeyn, with whom I had left Aleppo, having declined the journey to Palmyra. Early in the morning of the day after we had set out from Palmyra, my guide, all on a sudden, leaped off his camel, and desired me, mounted on a horse, to prepare for defence. I could not discern any enemies; but the sharp-sighted Bedouin had already perceived four horsemen galloping towards us. We had no chance of success in resistance, yet my guide thought it shameful to

surrender. When one of the horsemen approached so near that they might hear his voice, he shook his lance over his head and exclaimed, "I am a Sebaa! I am a Sebaa!" According to the Bedouin law of nations, these horsemen were justifiable, by this exclamation, in treating my guide with all the rigour of war; while, if he had laid down his lance, he might have been certain of personal safety at least. Fortunately, the horsemen proved to be friends; and after they had left us, my guide informed me, that if he had thrown away his lance without a show of resistance, the sneers of those horsemen would have for ever dishonoured him among his own people.

I must repeat my former acknowledgment, that the Bedouins are most greedy of gain, and by no means of good faith in common pecuniary transactions. In proportion as they reside near to a town, this avaricious spirit becomes more general among them; and all that has resulted to the Bedouins from their intercourse with towns, is an increase of wants, and a decrease of virtues; nor is there any feature in the character of those Asiatics

who inhabit towns, by adopting which, as their own, the Bedouins could be improved. If a Bedouin finds his interests hurt, or if he is in pursuit of some advantage or gain, he allows of no check to his passionate temper, but that which is prescribed by the law of dakheil. Whenever he feels himself strongest, he oppresses the inoffensive peasant, or the peaceable traveller, with unceasing demands; and no promise can bind him to limit his rapacity. It is for this reason that the Bedouins are so defamed in Egypt and in Syria, because they are only known in those countries as levying contributions on the cultivators and on caravans, and committing acts of hostility against the individuals of every district who do not readily consent to become their tributaries. In the general curse which the peasant imprecates upon his oppressors, he forgets that the indolence and erroneous measures of his own government are as much to be condemned as the hostility of a foreign nation, the declared and open enemy of all settlers, and therefore using, as it were, the rights of conquest.

The governments of Mesopotamia and Syria are too weak to check the depredations of the Bedouins, and all the frontier villages towards the Desert are left to their fate. Mohammed Aly, in Egypt, has contrived to rescue his villages from the hands of the Bedouins, on both banks of the Nile. The Libyan or Maggrebyn Arabs had become particularly troublesome, and from Siout down to Alexandria they had exacted tribute from all the villages, besides attacking and robbing almost every unprotected individual whom they met on the road. The Pasha having laid hold of many young male children belonging to these tribes, detained them as hostages in his castle at Cairo; and the amount of the ransom paid for their liberation in horses, sheep, and camels, reduced the strength of the most powerful among those tribes. They were obliged to renounce the custom of levying tribute on the peasants; but continued still so formidable, that the Pasha agreed to pay them part of that tribute out of his own treasury, while he receives the whole of what was formerly given to the Bedouins. About thirty vil-

lages are still in his hands, and their friends remain quiet.

Before the reign of Mohammed Aly Pasha, the Arabs of Sinai were the protectors of Suez, where every Christian, and even all the principal Turkish merchants engaged one of them as his guard, whom he was obliged to recompense with a yearly stipend and occasional presents. The Arab guardian was called *ghafeyr*, and the person protected, *hasnay*, because he gave *hasneh*, or presents. These Arabs had become so insolent, and were so dreaded by the people of Suez, that a young Bedouin girl, placed alone at the wells, which are almost two hours distant from the town, would sometimes not allow the water-carriers to take any water from the wells until they had given her some presents.

The sociable character of a Bedouin when there is no question of profit or interest, may be described as truly amiable. His cheerfulness, wit, softness of temper, good-nature, and sagacity, which enables him to make shrewd remarks on all subjects, render him a pleasing and often a valuable com-

panion. His equality of temper is never ruffled or affected by fatigue or suffering; in which respect he differs materially from the Turk, who is of a changeable, fickle, and capricious disposition. The finest trait in the character of a Bedouin (next to good faith) is his kindness, benevolence, and charity—his peaceful demeanour whenever his warlike spirit or wounded honour does not call him to arms. Among themselves, the Bedouins constitute a nation of brothers; often quarrelling, it must be owned, with each other, but ever ready, when at peace, to give mutual assistance. Not accustomed to the cruel scenes of blood which harden the hearts of Turks from their very youth, the Bedouins delight to foster within their breasts those sentiments of mercy and compassion, which often cause them to forget that an unfortunate person is, perhaps, an enemy.

In their domestic quarrels the Bedouins are more reserved, and, on the other hand, more rancorous than the inhabitants of towns. The lowest, and even the middle classes of the latter, in Syria and Egypt, exclaim against

each other upon trifling occasions, in the meanest and most opprobrious language ; and I have often witnessed conversations, which would shock and astonish those who have entertained the false notions generally received concerning Eastern decorum : the terms used on these occasions would be found worthy of a Billingsgate vocabulary ; but it most commonly ends in words—blows seldom follow, because the first striker is always condemned by the kadhy. Weapons are used only upon extraordinary emergencies, and in cases where soldiers take a part in the fray. Among Bedouins, on the contrary, insults are offered in language more moderate, and at the same time more manly ; and those disgusting expressions are not used which, among towns-people, evince the gross depravity of a debauched imagination. The Bedouins content themselves with such phrases as "Blindness to thy eyes, thou dog !" "A shot to thy heart !" "Disease upon thee !" "Perdition to thy family !" and other expressions common in the Desert, which, although scarcely justifiable, are in savage minds the natural effusions of anger. A Bedouin, how-

ever, in the greatest paroxysm of rage, abstains from the use of language which could never be forgiven. To call his adversary a liar, a traitor, or an inhospitable wretch, would be an insult punishable by the dagger; as sometimes has been the case. If such violent language is not used, a quarrel among Bedouins seldom lasts half an hour, and the parties become reconciled; but for insulted honour no excuse or apology can ever be accepted.

Salutation.

The general mode of saluting throughout the Desert is, after the "*salám aleyk*," to ask "*tayb*," or "well?" Shaking hands and kissing, after a long absence, are every where practised. The Bedouins know nothing of those numerous cant phrases and ceremonious expressions current in the towns. To inquire after a person's health, the reason of his long absence, and to describe the great pleasure felt on seeing him again, these are all questions and phrases, to each of which

there is a precise and regular form of reply; and a person would be thought ridiculous or ill-bred, who attempted to answer in any other manner. Thus there are twenty different modes of wishing good morning to an acquaintance in Cairo; and if a person says, "May your day be white," there is not absolutely any answer left but "May yours be like milk." All these superfluous and teazing phrases of compliment are unknown to the Arab, who simply wishes a good morning when he meets, or a farewell when he leaves his friend upon the road. Among the Bedouins about Mekka, (and still more as I heard among those of Yemen,) it is usual, after the salutation has passed, to quote a passage either of the Koran, or of Mohammed's sayings, to which an answer is returned in a corresponding passage. Illiterate as the Bedouins are, it is said that in Yemen they learn by heart a considerable portion of their scriptures.

A Bedouin who does not know the person interrogating him, will seldom answer with truth to questions concerning his family or tribe. The children are taught never to

answer similar questions, lest the interrogator may be a secret enemy, and come for purposes of revenge. Among the Bedouins themselves it is regarded as a shame to ask another what is his tribe, as they think that the origin of a man ought to be recognised by his accent, dialect, and appearance. My guide in the Desert was much displeased at my asking strangers to what tribes they belonged; and in fact, I seldom obtained a satisfactory answer on that subject, except in those places where they found that I was too well acquainted with the neighbouring tribes to admit of imposition or deception. Those who accost a stranger in the Desert, and ask him concerning water, or the nearest road, or similar matters, generally entitle him "uncle," to which he replies by styling the querist "brother:" thus one hears, "Ha, uncle, walking there, have you any water with you?" "In truth there is some, my brother, you are welcome to it."

Language.

The Bedouin dialect is every where different from the Arabic spoken in towns and villages, even among those tribes whose territories adjoin the inhabited places, and who mix in frequent intercourse with town's-people. The Bedouins use a dialect much more pure, and in its construction much more correct and grammatical than the low language of the Syrian and Egyptian mob, which is wholly excluded from the encampments of the Desert. There is, however, among the Bedouins themselves, a great variety of dialects; and the language spoken by a Nedjd Bedouin is as different from that of a Sinai, as the dialect of the latter is from an Egyptian Bedouin's; but they all agree in pronouncing each letter with much precision, expressing its exact force or power, which, with respect to the letters, ث, ذ, ض, ظ, is never the case among the inhabitants of towns. The Bedouins also agree universally in using, as common, many select words, which in the towns would be called "literal terms" (كلام

نكر), and in speaking always with grammatical accuracy. They likewise refuse to admit into their colloquial speech many of those cant phrases and terms by which the Arabic of Syria and Egypt is so materially corrupted. I shall here venture to affirm, that by far the best Arabic is spoken in the Desert, and that Bedouins are as much distinguished from other Arabs, by the purity of their language, as they are by that of their manners. That they have thus preserved, during so many centuries, the purity of their language, without books or writings, may with probability be ascribed to the frequent practice of learning by heart and reciting poetry. Young persons are thus accustomed to the use of select and elegant expressions; and there are always in the camps some old men who take delight in explaining the recondite meanings and other difficulties that may occur in the poems.

Sagacity in tracing of Footsteps ; or " Athr."

Here I must offer some observations on a talent which the Bedouins possess, in common with the free Indians of America—the faculty of distinguishing footsteps, both of men and beasts, upon the ground. In the American woods the impression is made upon grass, in Arabia upon sand ; and in the examination of these impressions, the Americans and the Arabs are, perhaps, equally skilful Although it may be said, that almost every Bedouin acquires, by practice, some knowledge in this art, yet a few only of the most enterprising and active men excel in it. The Arab, who has applied himself diligently to the study of footsteps, can generally ascertain, from inspecting the impression, to what individual of his own, or of some neighbouring tribe, the footstep belongs ; and therefore is able to judge whether it was a stranger who passed, or a friend. He likewise knows, from the slightness or depth of the impression, whether the man who made it carried a load or not. From the strength or faintness of

the trace he can also tell whether the man passed on the same day, or one day or two days before. From a certain regularity of intervals between the steps, a Bedouin can judge whether the man whose feet left the impression was fatigued or not; as, after fatigue, the pace becomes more irregular, and the intervals unequal. Hence he can calculate the chance of overtaking the man.

Besides all this, every Arab knows the printed footsteps of his own camels, and of those belonging to his immediate neighbours. He knows by the depth or slightness of the impression whether a camel was pasturing, and therefore not carrying any load, or mounted by one person only, or heavily loaded. If the marks of the two fore feet appear to be deeper in the sand than those of the hind feet, he concludes that the camel had a weak breast, and this serves him as a clue to ascertain the owner. In fact, a Bedouin, from the impressions of a camel's or of his driver's footsteps, draws so many conclusions, that he always learns something concerning the beast or its owner; and in some cases this mode of acquiring knowledge

appears almost supernatural. The Bedouin sagacity in this respect is wonderful, and becomes particularly useful in the pursuit of fugitives, or in searching after cattle.

I have seen a man discover and trace the footsteps of his camel in a sandy valley, where thousands of other footsteps crossed the road in every direction; and this person could tell the name of every one who had passed there in the course of that morning. I myself found it often useful to know the impression made by the feet of my own companions and camels; as from circumstances which inevitably occur in the Desert, travellers sometimes are separated from their friends. In passing through dangerous districts the Bedouin guides will seldom permit a townsman or stranger to walk by the side of his camel. If he wears shoes, every Bedouin who passes will know by the impression that some townsman has travelled that way; and if he walks barefooted the mark of his step, less full than that of a Bedouin, immediately betrays the foot of a townsman, little accustomed to walk. It is therefore to be apprehended, that the Bedouins, who regard every townsman as

a rich man, might suppose him loaded with valuable property, and accordingly set out in pursuit of him. A keen Bedouin guide is constantly and exclusively occupied during his march in examining footsteps, and frequently alights from his camel to acquire certainty respecting their nature. I have known instances of camels being traced by their masters, during a distance of six days' journies, to the dwelling of the man who had stolen them.

Many secret transactions are brought to light by this knowledge of the *Athr* (اثر), or "footsteps;" and a Bedouin can scarcely hope to escape detection in any clandestine proceeding, as his passage is recorded upon the road in characters that every one of his Arabian neighbours can read.

General Reflections.

In examining the Bedouin laws, and especially those which are determined with scrupulous nicety, a question naturally arises, how that code of law, which in its main points there is reason to believe general among all Bedouins of Arabia, (and which I know to be common among several of them,) was originally given to that nation. We can scarcely suppose that it arose from the natural wants of the tribes, which slowly and partially adopted certain customs; and that these, by practice and common consent, in process of time became the universal law. The political institutions of the Bedouins, the nature of the offices of their sheikhs and elders, the rules which they observe in war and in negotiating peace—rules founded on the very spirit of their free and wandering life—might probably be traced to such an origin. They are so well adapted, so natural, and so simple, that every nation, not yet reduced to slavery, if thrown at large upon the wide Desert, might be expected to observe the same rules and

usages. But quite contrary is the case with their civil institutions, which it is difficult to imagine could ever have originated in chance, or the consent gradually obtained of a wild and warlike multitude.

The general law by which the right of blood-revenge is determined to rest within the *khomseh*, and which limits hospitality towards a fugitive to three days and one third of a day; the rules of *dakheil*, of the *rabiet*, of several of the laws relating to divorce; the nice distinctions made in estimating wounds and insults; to which may be added the nature of the agyd's office; all these seem so many arbitrary regulations, that, in my opinion, indicate the work of a legislator. Any reader conversant with the Turkish laws will have seen, on perusal of these papers, how much the Bedouin civil code differs from that most general throughout all Muselman empires. The great eastern legislator, Mohammed, seems to have been much less successful in forcing his laws upon his own nation, the Bedouins of Arabia, than in establishing them by their assistance in all the surrounding countries. He obliged the Be-

douins to renounce their idolatry, and to acknowledge the unity of a Divine Creator; but although they acquiesced in adopting a few religious rites, and in performing some outward ceremonies, the civil laws which he promulgated as having been communicated immediately from heaven, seem to have never made any lasting impression upon them; while their ancient customs, which did not actually clash with the religious creed, continued to be steadily observed. A more intimate acquaintance than I could obtain, with the great tribes of Yemen and Nedjd, would undoubtedly bring to light many other laws and customs corresponding with those which they had in the time of *Djáhelye*, or Ignorance, as the Muselmans style those ages that preceded Mohammed.

If, therefore, the civil laws of the Bedouins originate with Mohammed, and if since his time history does not mention any legislator of the Desert, we must seek for one in more remote ages of antiquity; but throughout Arabia, every thing is involved in darkness and uncertainty; and we have no reason to imagine that any Arab chief or king who

flourished at that early period, and of whom we know little besides their names, had extended his authority over the desert parts of Arabia, or ruled over the Bedouins. The ancient code of one Bedouin tribe only has reached posterity; but the Pentateuch was exclusively given to the Beni Israel; and we remain totally unacquainted with the internal laws of the numerous nations that surrounded the chosen race.

Perhaps a discovery may yet be made of Arabic manuscripts capable of throwing light upon those points; for, notwithstanding all the literary treasures contained in our libraries, not one tenth of the Arabian historians have hitherto found their way to Europe. Perhaps the discovery of ancient monuments and inscriptions in Nedjd and Yemen may lead to a disclosure of new historical facts; but even though posterity should be left in ignorance on those subjects, the present state of the great Bedouin commonwealth of Arabia must be considered a most interesting field for inquiry, as it offers to our contemplation, the rare example of a nation which, notwithstanding its perpetual state of warfare, with-

out and within, and the frequent attempts made for its subjugation, has preserved for a long succession of ages its primitive laws in all their vigour, the observance of which has been enforced merely by the national spirit and uncorrupted manners of its rude but patriotic members.

END OF VOL. I.

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